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BAD MORALS ARE BAD MANNERS.

A STRATEGIC FLANK MOVEMENT ON POPULAR SINS.

When David consulted God about one attack on the Philistines (2 Sam 5:17-25), he was told to make a front attack, and he so won; but for the next battle, God said, "Not front but flank this time," and he found God there to co-operate in his divine strategy. As Kuroki won most of his victories in the war between Japan and Russia by flank movements, so let pastors learn that by new approaches to old evils they may conquer where they have failed before. The writer has found it very effective, in speaking to young people, to flank what have so long been attacked with small results as "sinful amusements," by showing that bad morals are bad manners.

Morals and manners originally meant the same thing and are still very closely akin, as the double meaning of the words vulgar and grace also suggests; vulgar being at the bottom of the ladder of manners and morals and "grace" at the top of the ladder, both of "good form" and faith. For example.

SWEARING IS AS UNGENTLEMANLY AS IT IS WICKED.

"Maintain your rank, vulgarity despise;

To swear is neither brave, polite, nor wise."

What would a gentlemanly boy think and say and do if some other boy, in a social group, should say hard words of his good mother? It might afford him one of the legitimate opportunities to work off his instinctive combativeness. A boy should never fight for the sake of fighting. That is not manly but *dogly*, if I may coin a word. But we may be fighting knights in defense of our mothers and sisters and of true womanhood everywhere.

"Twentieth Century Knights are we, grace to us is given,
Called to battle for the right for the King of Heaven."

You would think yourself insulted if some one in your presence said hard words of your mother. I am more insulted if you say hard words in my hearing of my heavenly Father. The very heart of good manners is consideration for the feeling of others.

But swearing is a betrayal of vulgarity also

in that it is mostly due to a scanty vocabulary. In this country, where men are all rulers, the ignorant man who wishes to assert himself strongly and is short of adjectives, fills up with curses. I hope some day to prepare a tract for swearers, consisting of a full supply of strong adjectives.

Exaggeration is lying—that is a warning for girls as well as boys—but swearing is the greater evil, and the strong adjectives might serve as a sort of vaccination against the greater disease. When a baby can not yet talk, he fills up his mouth with his fists and playthings. So when a full grown man does not know how to talk, he fills up the aching void in his head with dams and drams and cigarettes, and spits for punctuation marks. Whatever may be said for the ignorant laborer who has not known the high fellowships of books and of conversation, there is no excuse for the student who has a trained brain being dominated by his mucous membrane.

IMPURITY IS ALSO BOTH PROFANE AND VULGAR.

What would you think of the manners and morals of a man who made it a habit to say rough things to you of your church, just to fill up the time? "Know ye not that your body is the temple of the Holy Spirit? If any man defile the temple of God, him shall God destroy." There is a profound truth in those Bible words about the body. "Your more uncomely parts have the more abundant honor." The very parts that young people are most apt to think of coarsely are the parts in which our bodies are most akin to God's creatorship. "Self knowledge, self reverence, self control," these are a sacred trinity in the physical realm of life. In the boys' Y. M. C. A. of Cleveland, a boy told the secretary that another boy had insulted him by trying to tell him a dirty story. "What did you do?" "I poked him in the nose." And so there was formed a "Poke in the Nose Club" to fight the habit of insulting people by assuming they are beastly enough to want foul stories—another outlet for natural combativeness, that would seldom need to go so far as a physical blow.

TOBACCO IS ALSO A FOE TO MANNERS.

Certainly no man can "chew terbacker" and be a gentleman. Possibly he might smoke a cigar and never be ungentlemanly, but did you ever know a smoker to accomplish that feat, for example, never indulging himself except where he was sure he would not offend others? If a man had a right to smoke, he certainly could have no right to compel others to smoke his smoke second hand when it had come like dity water, through his mouth or nose. If tobacco did not waste health and money and time, and stimulate sexual passion, and if it did not make a man the slave of a weed, it should be enough to keep any one aspiring to be a perfect gentleman from its use that he can not use it except in smoking cars or smoking rooms or in solitude without discourteous disregard to those about him.

CARD PLAYING FOR GAIN ILLMANNERED
COMMERCIALISM.

Card playing for prizes of real value or for money is "bad form" because it violates the fundamental rule of politeness that one must not "talk shop" in the social hour. When the millionaire pretends to be having "the sport of kings" on the race track, but is really inducing clerks and porters and mechanics to gamble for his enrichment, it is neither good business nor good sport, because it mixes the two. "Professionalism," which is but another name for commercialism, spoils every sport that it touches. Imagine what would happen to an insurance agent who talked shop on the golf field! Why is it any less illmannered to put up prizes or money at progressive euchre or bridge whist in a social group of friends?

"See, what I won at the card party," says the mother holding up a silver cup. "And see what I won at cards" says her son, holding up a wad of greenbacks. The rector of a church of the "smart set" in Newport, found it necessary to preach against card playing on Sunday. Conversational powers had become so atrophied by dragging in cards and hired dancers and singers to supply the lack of words that they could not even one day in the week rely on their brains and tongues for good

fellowship. The rector of Grace Church, New York, preached to his young ladies against fleecing, by card playing for money, the young men who call at their homes. It seems they cannot even make love without making money. It is the *reductio ad absurdum* of our commercialism.

DRINK IS ALSO A FOE TO GOOD MANNERS.

"Who hath contentions? Who hath babblings? They that tarry long at the wine." Many a man has wrecked his whole life by some discourteous word to a woman, spoken when the brain sentinel was drugged and the tongue was turned loose without guidance. At almost every banquet some men held in honor make wiffling fools of themselves. In one case such a man was taken in a snap shot by a friend and the picture shown him as a cure. It did the work, having been given in time. In Washington, a young man of high standing, engaged to a girl of wealth and quality, having imbibed freely at his club, climbed secretly into the open window of the home of his fiancée, and on being discovered was both dismissed and disgraced. The girl who called her betrothed her "fiasco" would have made no mistake if he had been a drinking man.

SABBATH DESECRATION ILLMANNERED.

If profaning God's name is impolite, no less is profaning God's Day, for in both cases one tramples on the cherished feelings of others. The "quick rich" have in many ways exhibited their inherent vulgarity, but they have touched the lowest notch in the Easter parades of Fifth Avenue and Atlantic City, whose loud costumes are described in the press from memoranda furnished by the wearers, like the costumes of a ball. Could any one swear louder than that? But every Lord's Day is a "little Easter," and when the rich, who have too much leisure on week days, rush their automobile parties along the roads on the sacred Day, crushing under these juggernauts, the most cherished emotions and convictions of thousands of men, women and little children, they are as guilty in the court of manners as in the court of morals. It is the supreme discourtesy of their vain "fads and fancies."—Washington D. C.

What Thomas Missed

"Will disciples who don't go to prayer-meetings please read John xx. 19-26. Here an account is given of the first Christian prayer and conference meeting. The ratio of attendance was much greater than is usual now, as all the disciples—Judas having gone to his own place—were present, except Thomas. He was absent, and apparently not excused. Perhaps it rained, or possibly he had an important business engagement; he may not have felt very well, or after a tiresome day may have felt the need of physical relaxation. At any rate he was absent, and he missed a great deal.

"In the first place, he missed meeting Jesus—for the Master came to that first prayer-meeting, and spoke at it. In the second place, Thomas missed the mysterious gift of the Holy Ghost, which those present received from the Saviour. In the third place, he lost faith in Christianity. When the disciples next met him he had blossomed out into a full-fledged agnostic or unbeliever. He flatly refused to accept their united testimony, and declared that nothing short of full scientific proof could ever convince him of the resurrection. What a price to pay for neglecting to go to one prayer-meeting!

"But it is substantially what the Christian of nowadays loses if he absents himself from the more intimate meetings of Christ's disciples. He, too, misses the vision of Jesus, the unction of the Spirit, and the assurance of faith."

The above was written by the late Henry R. Elliot, and is a classic in church literature.

TEXTUAL SEARCH-LIGHTS.

SUNDAY SCHOOL LESSONS FOR JUNE.

JUNE 3.

Mark 7: 25. (502)

The Gentle Woman's Faith.—Mark 7: 24-30. (Read Matt. 15: 1-28).

Whose young daughter. Literally as in Revisions, *little daughter*. This use of the endearing diminutive is a characteristic of Mark.

Verse 27.—*Cast it to the dogs.* The word for dogs is also a diminutive. Dr. Vincent says the picture is of a family meal, with the pet house-dogs running round the table.

Mark 7: 30. (503)

Laid upon the bed. Literally, thrown. There are many hints in the words used, that demons departed from their victims in a fearful convulsion—See Mark 1: 26, and Mark 9: 26.

THE PENTECOST LESSON.

The Promise of the Father.—John 14: 15-27.

John 14: 16. (504)

Another Comforter. Better, *another Advocate*. The Greek word, *Paraclete*, is employed five times in the New Testament, four times in this gospel of the Holy Spirit, once in his first epistle by John of Christ. Our translators render it "Comforter" in the gospels, and "Advocate" in the epistle. As to the meaning of the word, usage appears to be decisive. It commonly signifies *one who is summoned to the side of another*, in a court of justice, the counsel for the defense.—*Cambridge Bible*.

John 14: 18. (505)

Comfortless. Revisions, *desolate*. Literally as in margin, *orphans*, so that Wyclif's translation of *fatherless* would seem to be nearest the original. It is so translated in James 1: 27, the only other place in the New Testament where the word occurs

JUNE 10.

Peter's Great Confession.—Matt. 16: 13-28. (Read Mark 7: 31 to 8: 33).

Matt. 16: 18. (506)

And upon this rock. As "Peter" and "rock" are one word in the dialect familiarly spoken by our Lord—the Aramaic or Syro-Chaldaic, which was the mother tongue of the country—this exalted play upon the word can be fully seen only in languages which have one word for both. Even in the Greek it is imperfectly represented. In French it is perfect, "*Pierre*"—"pierre"—Jameson, Fausset and Brown.

Verse 18. *Church.* This is the first appearance of this word in the New Testament. The Greek, *ecclesia*, is from two words meaning *out* and *to summon*; hence it originally denoted *an assembly of citizens, regularly summoned*.

Matt. 16: 18. (507)

Gates of hell. In the Revisions, *gates of Hades*. The expression *Gates of Hades* is an orientalism for the throne and power of the lower world. Compare the expression applied to the Ottoman Court, Sublime Porte.

Matt. 17: 23. (508)

Thou art an offence unto me. In the Revisions, *a stumbling-block*. There is not the touch of contempt implied in *Thou art offensive to me*; it is rather a sad reproach, *Thou art a stumbling block unto me*; thou art making my hard way more difficult.

JUNE 17.

The Transfiguration.—Luke 9: 28-36. (Read Matt. 17: 1-13; Mark 9: 2-13).

Luke 9: 29. (509)

Was altered. Literally, became different. Luke avoids Matthew's word, *was metamorphosed*, because to Greek readers for whom Luke was writing, that word signified the transformations of the heathen deities into other forms. *White and glistering*. Literally, *lightening forth*. Matthew's standard of comparison to express the exceeding whiteness of Christ's garments is the light, Mark's, the snow, and Luke's the lightning.

Matt. 5: 41. (510)

"Whosoever shall compel thee to go one mile." The word translated *compel* is of Persian origin, signifying *to press into service as a courier*. The custom referred to dates from the time of Cyrus the Great. He stationed horsemen at intervals along the great highways of the empire, so that commands from the capital to the provinces were passed from one courier to another. These heralds were authorized to compel, or press into service, any person, horse, ship, or anything needed for the swift transmission of the king's messages.

This was one of the exactions the Jews suffered under the Romans.

Matt. 27: 2. (511)

See for another use of the same word.

Matt. 20: 2. (512)

The beauty of diction, the rhythm of the language, the consummate glory of the English Bible as a successful translation, has been most justly lauded for centuries; but it is not every American and English-speaking colonist outside of England, or even native Briton, who appreciates how intensely English the version either of 1537 or 1611, or even the revision of our own decade, is. Indeed, unless he is familiar with the ways and habits of the plain people, with manners and customs, with work and wages, with the prevalent ideas on all subjects common in England of the Tudor era and before, he cannot appreciate the thorough Englishness of the English Bible.

For example, when we read of the capitalist

in grapes agreeing with the laborers in the vineyards for "a penny a day," it seems, from our standard of wages and values, absurdity, if not oppression. Yet, when standing in the Chapter House of Southwell Cathedral, whose chisel work shames that of the whole world,—for the very highest modern chisel work shows inferiority when placed beside theirs,—I asked the verger, familiar with the old records, what such workmen, absolutely unique in their craft, were paid. He answered, quoting from the local records, "A penny a day and a bag of meal."

Scholars who know so well that our Bible is something more than a mere version of bald literalism, will recall "Long live the king." "God forbid," and many other renderings which are English, and not merely Hebraized

or Graecized expressions in our tongue.—W. E. Griffiths in *Sunday School Times*.

Matthew 10:24. (513)

"The disciple is not above his master, nor the servant above his lord."

(a) "Disciple" from Discipulus (discere to learn)—(equal to the Greek Mathetes), means a learner; an auditor; a pupil.

(b) Master (Greek, didaskalon) means teacher.

(c) Servant (Greek, doulos) means slave.

(d) Lord (Greek, Kurios) means Master (in the sense of owner.)

So what the Saviour said, is "A pupil is not above his teacher, nor a slave above his master—Walter Smith, Arlington, Ind.

EVANGELISTIC ILLUSTRATIONS.

BY PAUL GILBERT.

THE POWER OF HABIT. (514)

Hos. 4:17; Jer 13:23.

Passing through an opium-joint in one of our American cities a gentleman said to a Chinaman who lay on a bench smoking the deadly drug: "John, do you like it?" To which John replied "I got to like it. I been smoke 40 years." So it is with all sinful practices. The time must surely come when the victim has "got" to practice whether he will or no.

SPIRITUAL SENSIBILITIES. (515)

1 Cor. 2:10, 13; Heb. 5:14; Col. 1:9.

A writer who recently visited Helen Keller, spoke as follows of her acute sensibilities:

She has a way of feeling for sounds. She spoke once of "feeling the faint noise of a fly's wings." She said at another time: "I felt a soft sound approaching (on the veranda) and I knew the baby was coming." On the porch one morning—the house was a mile from the railroad, a lake lying between—she said to me: "The eight-o'clock train is going through."—"How do you know?"—"I smell the smoke." I smelled it then myself; but had not noticed it before. It is not that the senses which Helen possesses are keener than ours—it is simply that, having no others, she gives these closer heed.

Our dulness to spiritual things; of failing to know the voice of the Spirit and to realize the nearness of our Father is merely because we do not take time to exercise our spiritual sensibilities. We are so often content with the merest knowledge of his presence that we fail to live in the finer atmosphere of his presence and know of his tender leadings and visions. Some one said to Phoebe Palmer, "Mrs Palmer, I'd give all the world to live as near God as you do." To which the saintly woman replied: "That's just exactly what it will cost you." All the world.

A LESSON IN PRAYER. (516)

Matt. 18:3; 2 Cor. 11:3.

The informal but reverent prayers of many of the Welsh converts are so refreshing and helpful that the following is quoted. That God has accepted these heart-felt utterances of praise and petition is evidenced by the many who have been converted when prayed for. To become like little children in faith is the lesson for many Christians.

"Thou knowest, Lord," said a converted saloon-keeper, "how I keep the saloon called the 'Black Swan.' Its truer name would have been the 'Black Demon,' but now all that is over. Last Monday was a red-letter day, for the blood of Jesus has washed me white and keeps me pure."

FOR A CORRUPTIBLE CROWN. (517)

To risk life for the sake of acquiring wealth in a dangerous region like the frozen Klondyke or the fever haunted Tropics is accounted bravery; to sacrifice health and enjoyment to attain success in some great industrial enterprise is considered as indicative of shrewdness and judgment. This same spirit of sacrifice for the corruptible crown of worldly success was strikingly shown in the accident that happened on April 13th to Prof. Wurtenberger of New York, who for some time has been engaged in perfecting the manufacture of an explosive said to be 20 times more powerful than dynamite. Even when he realized that the first test to be made would mean either success or death rather than give up his life's work he did not hesitate to make the experiment with the result that he was so frightfully burned and lacerated that for a time his life was despaired of. Now that he has chances for recovery he still signifies his determination to experiment further with the dangerous chemical, saying, even in the midst of his suffering, "I must strive to live for science sake." Such a spirit of earnestness is not foreign to many who are laboring for Christ today but it ought

to characterize the church yet more and more as the frightful need of the world and a remarkable willingness to hear the word is realized.

A MISTAKEN MOTHER. (518)

Joel 1:3; 2 Chron. 34:3.

"Are your daughters Christians?" inquired a pastor of a mother?" "Yes" replied the mother.

One of the daughters coming in the room at this point, the pastor turned to her and said, "And are you a Christian?" With quivering lip the girl replied, "No, sir, but I would like to be." To the surprise of the pastor, the mother turned to him and almost angrily said, "I don't want you to speak to my daughters about such matters. They are too young to understand them." Yet those three daughters aged, fourteen, twelve and ten respectively had sense enough to comprehend many other things of importance. It was a fearful mistake on the part of that mother.

SMALL BEGINNINGS. (519)

1 Tim. 5:24; 2 Jno. 11; Ps. 19:12.

The present discussion concerning patent medicines and food adulteration emphasizes the fact that it is the partaking of poisons in small doses that is responsible for the resulting suffering and (in some cases) fearful immoral practices. As one of the government scientists said in speaking of the matter, a small force applied continuously, as civil engineers know, will accomplish the same results as a powerful force applied suddenly. No one ever became a red-handed murderer suddenly. It is the result of harboring and cultivating little animosities. He who commits the unpardonable sin educates himself in unbelief by degrees to the point where he cannot believe.

SAYING GRACE BEFORE A KING. (520)

Rom. 1:16; 2 Tim. 1:8; Rom. 10:11; Matt. 10:32.

When the late Commodore Foote was in Spain, he had upon one occasion the King on board his vessel as a guest. Like a Christian man, as he was, he did not hesitate in the Royal presence to ask a blessing as the guests took their places at the table. "Why, that is just as the missionaries do," remarked the King, with some surprise. "Yes," answered the sailor, "and I am a missionary too."

STRIVING FOR PERFECTION. (521)

Luke 17:10; 1 Cor. 9:16.

"During the nine years that I was his wife," says the widow of the great artist Opie. "I never saw him satisfied with one of his productions, and often, very often, have I seen him enter my sitting-room, and throwing himself in an agony of despondency on the sofa, exclaim, 'I never, never shall be a painter as long as I live!'"

THE MYSTERIOUS PHOTOGRAPH.

Luke 22:3; Luke 22:31; Act 13:10; Eph. 2:2; 2 Cor. 4:4. (521a)

A London cable gives an astounding story of a mysterious photograph that is vouched for by a well known artist of the city. A certain young lady called at the gallery of the photo artist on three different occasions for a sitting. After each sitting she was told that the attempt had been a failure. At her fourth visit, the photographer confessed to the young lady and her mother, that all of the previous photos had been a success, but that in each plate, including the last one taken, there was to be seen standing beside her the figure of a man holding a dagger in his uplifted hand. Whether or not the story is true, it is a fact that beside the sinner stands the adversary seeking to strike and claim the victim for himself. The word of God gives a true photograph of both sin and the sinner.

OPPORTUNITY. (522)

Matt. 5:25; Luke 13:25; 2 Cor. 6:2; Jer. 13:16.

Rev. Frank Fox tells of a foggy day spent on the ocean on one of the great liners. Cautiously, throughout the entire day they crept along to the mournful sounding of the fog-horn, until 6 p. m. At that hour the fog lifted for just 3 minutes and the captain found that they were exactly opposite the port, but some of the men were not at their posts and before they reported for duty the fog had again fallen and a whole night of peril followed just outside the harbor.

INDUSTRIAL TREASON. (523)

Prov. 11:18; Ps. 33:15; Is. 59:6; Rev. 20:12.

Coroner Hoffman's investigation of the cause of the collapsing of the floor during the fatal panic in St. Ludmilla's Bohemian Roman Catholic Church in Chicago, resulted in the discovery that hemlock, a wood peculiarly subject to decay, had been substituted as foundation beams for the Norway pine called for in the specifications. Such carelessness or deceitfulness is just as reprehensible as out and out murder and is treason against God and Society.

WHY PEOPLE DISBELIEVE IN HELL.

Prov. 11:21; Is. 30:10; Heb. 9:27. (524)

"There is one thing," said a professed infidel to one of his companions in sin, "which mars all the pleasures of my life." "Ah," replied his companion; "what is that?" "Why," said he, "I am afraid the Bible is true. If I could but certainly know that death is an eternal sleep, I should be happy; my joy would be complete. But here is the thorn that stings me; this is the sword that pierces my very soul. If the Bible is true, I am lost for ever. Every prospect is gone, and I—am—lost—for ever." This unhappy man soon after undertook a voyage, was shipwrecked, and drowned. The late Robert Ingersoll was one day approached by several dissipated men just prior to his lecture and one of them said, "That's

right, Col. Ingersoll, be sure and get rid of hell for us; for if you don't there's an awful lot of us fellows who are going there."

SLAVERY TO PUBLIC OPINION. (525)

Prov. 29:25; Is. 51:12; Heb. 13:6;
Matt. 10:28.

There is a story of an athlete who was in the middle of a course of training for some contest, being asked by a friend how he was that morning. This admirable young man is recorded to have replied: "I don't know. I haven't looked at the papers yet." It is this cringing deference to what the world has to say that keeps men from becoming Christians and Christians from being out and out for God.

APPRECIATING THE GOSPEL. (526)

A communication from Tokyo, March 14th, shows how remarkably the Japanese are responding to the claims of Christ. Recently the Commandant at Mukden noting that the secretarial force was all too small for the work in hand, offered to detail an orderly for service there. The secretary in charge explained that we had undertaken this work in behalf of the soldiers and that we did not wish to add in any way to their burdens, and therefore that he must decline the very kind offer. About the same time however, a group of orderlies attached to the commissariat headquarters observing the need for helpers at the Association got together and decided to send a volunteer. They drew lots and the man thus chosen easily got released for that special duty and was, under the circumstances promptly accepted.

CRIPPLED TESTIMONY. (527)

Matt. 5:23, 24; 1 Pet. 3:7; Matt. 18:15.

The reason why it is so hard to do personal work in the home is frequently because an ungarded temper or some form of selfishness has crippled the testimony and the sensitive spirit will not work. From such experiences the Christian has need to be constantly saved and if handicapped thus even now, forgiveness should be sought from the Father and in tenderness from those in the home or social circle. Nothing is so important as this. The following incident will probably strike deep at many a professed Christian:

A clergyman was kneeling in church, talking with a young woman, who was bowed there seeking Christ at a time when special mission services were being carried on. Something seemed to worry her. "What is it?" asked the minister, kindly. "Have you surrendered all?" "I have tried," the woman sobbed. "What is the matter then?" "It's the way Christian people have treated me. I am afraid I shall have to give up my place in the family where I work as servant. The man is so cross and impatient with me." "Give it up, then. God will supply something better," said the minister. "For whom do you work?" The woman raised her bowed head. "For you, sir." "It's our Jane!" gasped the minister.

Then it all flashed upon his mind—his quick, impatient disposition, his domineering spirit, and with a burst of tears he sought forgiveness there and then.

PEACE AND JOY AMIDST AFFLICTION. (528)

2 Cor. 1:3, 4; Jno. 14:18; Rom. 15:13;
Jas. 5:11.

W. E. Biederwolf, the evangelist relates the following experience:

"I remember one time while conducting meetings in Connecticut that one of the pastors asked me if I would see a young woman who had been an invalid for many years. We called upon her and found her lying upon her bed in a little room, outside of which she had not been for 16 years. During all that time she had not known what it was to be without pain. It was a fearful species of rheumatism from which she was suffering and her limbs were drawn and distorted in the most inconceivable way. One eye was blind and the other was slowly losing its sight. She could only use one muscle of her entire body, and by it she could lift her head about an inch from the pillow. They prepared her bed by lifting her by some mechanical device fastened to the ceiling above. As I stood there I could almost see the pain go shooting through her poor quivering frame, but on her face was an expression it would have paid you to have gone thousands of miles to see, and when we had talked awhile she said, 'Do you sing?' and my friend who was with me said, 'A little, what would you like to have us sing?' And what do you suppose she said? She said 'Sing for me 'There's Sunshine in My Soul Today.' Think of it! And just before we kneeled to pray she said, 'I feel so very sorry for strong people who do not know Christ.' My brother, you may never have an experience like that, but if you do, you'll need something better than your infidelity and agnosticism and your unbelief or any power this world can give to keep a light heart within your breast."

UNAPPROPRIATED BLESSINGS. (529)

Luke 5:4; Rom. 10:8; Rom. 5:20;
Heb. 6:1; Eph. 3:19, 20.

The desert places are flowing with rivers. The great Sahara, to the south of Algeria, is deriving great benefits as the outcome of a government irrigation mission, which has been intrusted with the task of boring for water at considerable depths. In many parts abundant springs have been met which rise to the surface and enable cultivation of land which has long been waste. Some of the borings may reach a depth of from 1,650 feet to close upon 2,000 feet. Already it is possible in certain of the palm groves in the oases to get double the water formerly available.

TRYING TO ATONE FOR SIN. (530)

Jno. 1:29, 36; Act. 4:10, 12; Heb. 2:9;
1 Pet. 2:24.

Some time ago in India a man applied for passage on a railroad and they compelled him

to go as freight, for he had on his body over 200 pounds of iron. Iron chains hung about him, iron bracelets and iron balls; in all over 200 pounds. He was a good man, but in his ignorance and superstition he was on a pilgrimage of expiation, trying to atone for his sins against the great unknown God, the guilt of which his conscience had made him feel. The consciousness of sin and its damning deserts have been the torment of all people in every age. The writer of Hebrews tells us it is possible to have 'the heart sprinkled from an evil conscience,' leaving us with a conscience cleansed and saying to the fear-troubled soul within, 'Peace, be still,' for 'The Lord hath laid on him one iniquity for us all'; peace with God, a feeling, a conviction of security from what otherwise would be the righteous indignation of God.

JUST ONE FLAW. (531)

Mark 10:21; 2 Kings 5:1.

It is said that the great temple of Karnak, built of immense stones, fell into ruins because there was a flaw in one of the stones. The strength and imposing grandeur of that marvellous building of antiquity was sacrificed through the vital defect of just a single stone.

THE BEST THE WORLD CAN GIVE. ✓

Jer. 5:5; 1 Jno. 2:17; Jno. 17:25; (532)
Tit. 2:12.

The following item taken from one of the great newspapers gives a strikingly pitiful picture of the utter failure of a man who attained great material success, to attain to the only success that makes life worth the while. He had only the best that the world could give. In one of the stage boxes, at every performance sat F. C. Havemeyer, of New York, the wealthy retired sugar magnate, who for nearly two years has hardly missed a performance of that bundle of nonsense, "The Sambo Girl." Half concealed behind the curtain of the box sat the old man each evening, dignified, fatherly-looking, with white hair, whiskers and a huge fur overcoat. He was not placed there by an enterprising management for the purpose of making any "Goo-Goo" song more realistic. He came each night of his own accord and bought the entire box.

RECOGNIZING HIS FATHER. (533)

Jno. 3:2; Luke 24:31.

A mother in England taught her little child that his father was away in India. As soon as he could lisp his father's name, his picture was shown him, and he was taught to say, "That's my papa." Though he had never seen his father to know him, yet through that mother's faithful teaching he had learned to love him. One day, unexpectedly to all, the father returned from India, and as he entered the hall door his little son was the first to greet him, exclaiming as he did so, "My dear papa, I am so glad to see you." So the Bible pictures before us Christ, our Elder Brother, whom, having not seen, we love, and of whom we

sing, "He's my Saviour." By-and-bye when we behold Him face to face, we shall know him and meet him, not as a stranger, but as a Friend.

TRUE TO PRINCIPLE (534)

Luke 16:10; Act 6:3; Dan. 1:8;
1 Thess. 5:22.

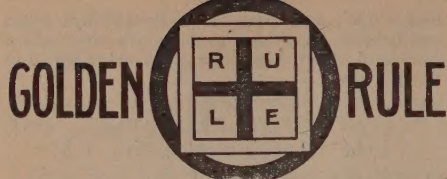
In the town where I was born, a little way out of Boston, there was a boy by the name of Henry. When I was twelve years old, my father took me to an academy, more than fifty miles from home. But Henry learned a trade. The prospect was that he would be a mechanic, and I should be a scholar. Henry worked well; he talked well; he read and studied evenings; he went to political meetings. A mutual friend of ours encouraged him to speak at these meetings, but, with a sob in his heart, he said, "How can I ever be anything, when my father is a drinking man?" He solemnly signed the pledge of total abstinence; he began to make short speeches; the young men said, "Let us send him to the Legislature." At every step he did his best. Finally Massachusetts sent him with a petition to Congress. John Quincy Adams from Massachusetts invited him to dinner. While at dinner, Mr. Adams filled his glass, and, turning to the young mechanic, said, "Will you drink a glass of wine with me?" He hated to refuse; there was the Ex-president of the United States; there was a great company of men. All eyes were upon him. And so he hesitated and grew red in the face, and finally stammered out, "Excuse me, sir, I never drink wine." The next day this anecdote was published in a Washington paper. It was copied all over Massachusetts, and the people said, "Here is a man that stands by his principles. He can be trusted. Let us promote him." And so he went up higher. He was made a Congressman, then a Senator, and finally Vice-president of the United States. That boy was Henry Wilson.

WITHOUT GOD OR HOPE. (535)

Eph. 2:12; Prov. 11:7; Jno. 8:21.

Upon a sundial in Turnbridge Wells are these words: "You can waste me, but you cannot stop me." "Time is slowly but surely hurrying us all to eternity." Men are drifting on, on, on, blind-folded, walking in their sleep to a never-ending eternity, whilst God is calling, "Turn ye, turn ye, why will ye die?" A young fellow who had lived a very careless life lay dying. Some of his infidel companions stood around the bed. "Read me something out of the Bible," said he. "Nonsense, Davie," was the reply; "that's an old woman's book!" "Hold on, Davie lad, hold on." "Ah," cried the poor dying lad, "I'd be glad indeed to hold on, but I've got nothing to hold on to."

As you grow ready for it, somewhere or other you will find what is needful for you in a book or a friend, or best of all, in your own thoughts—the Eternal Thought speaking to your thought.—George Macdonald.



The purpose of The Golden Rule is to know God seven days in the week and help the other fellow.

To be a Golden Ruler one need not pay any dues or sign any pledge. To carry out the purpose of The Golden Rule you need only to answer the questions that you are asked.

When you talk to a man personally about religion, even if he is really interested, he puts up some defence or keeps you off at arm's length. But if he asks you a question, he puts himself in the position of receiving a favor. If you were to make the advance, he would consider that he was doing you a favor to listen to you—he bored as it were.

The one duty of The Golden Ruler is to wear the red, white and blue button, which is shown above, as well as black ink will show four colors. This button will arouse the questions. Is it red, white and blue on a background of gold. Its main feature is:

The White Square. The top represents our "Spirit" and "God." The two up-rights our "Mind" and our "Body." The bottom line represents "Others"—the man who asks, "What's that you belong to?"

Significance of the Square: 1. That our three-fold life, Spiritual, Physical and Mental, is not complete if lived for ourselves, and that we cannot rise to better things in this three-fold life, unless we are helping "others" to rise. 2. The "Other" fellow knows very little about our spiritual life, or our life towards God, except by the fruit of the "Mind" and "Body" which are our Words and Deeds. Unless we are learning to square these towards "God" and "Others," we will not get very far toward helping him. And there are some certain few who can never be helped except through us, by means of our Words and Deeds, the upright sides of the square. The color of the square WHITE, indicates Purity and Truth.

The Cross. The life of Jesus Christ will be the example to Golden Rulers. His death and sacrifice on the cross was an evidence of God's love to men, and showed what he was willing to do to save men from themselves. And we too must be willing to sacrifice self in order to help men.

The color of the cross, RED, signifies fire, which refines and purifies. It also signifies blood, which is life, or self, which we devote to others.

The Circle of Blue. While the life to come may have been over-emphasized, still if we lived only for this present life, we should be greatly discouraged; therefore the circle which signifies Eternity is added and the color, blue, means the same thing. In fact the Golden Rule will some day become a brotherhood of endless life.

The golden back-ground and the letters in the four squares, R, U, L, E, furnish the name, but the letters are the initials of four characteristics that must be developed before the world takes much stock in the Golden Rule

R—ighteousness
U—nselfishness
L—ove
E—quity

These characteristics should be developed in the Golden Ruler himself, and in his relations to others, his family, friends, employer or employee, his town, state or nation. His example and his influence will promote their growth in others.

Any man who says he believes in the Golden Rule—"Do unto others as you would that others should do unto you"—and who will wear the button, may be a Golden Ruler who have his name inscribed on the Golden Rule roster, which is kept at 708 Caxton Building, Cleveland, Ohio. The buttons cost four cents mailed. When the other man or boy has asked the questions and has learned the meaning of the button, and assents to its being a good thing; if he agrees to be a Golden Ruler, give him your button and send his name, and you can get another free, if you cannot afford to pay for it. The portion of the page devoted to the interest of the Golden Rule may be neatly torn out, folded, and mailed or handed to those whom you think it will interest.

[This page can be torn out and used to spread information of the Golden Rule. I want each subscriber to Current Anecdotes to wear the Golden Rule button. Send your name for the roster. F. M. Barton.]

THE RELIGIOUS WORLD.

The Anglican Church has experienced a sensation in the attack upon apostolic succession by Canon Hensley, Henson, of Westminster Abbey. He has even called upon Parliament to repeal "that relic of barbarism," which prevents Anglican clergymen from inviting Non-conformist clergymen into their chancels.

The Hope Baptist Church, of New York, recently invited the Grace Methodist Episcopal Church and the West End Presbyterian Church to participate in a union communion service, preparatory to union evangelistic meetings. The service was most harmonious. Baptist criticism has been divided upon this departure from the traditional view of that church.

The trustees of the United Society of Christian Endeavor have decided upon Seattle as the seat of the twenty-third annual convention, to be held in July, 1907.

Rev. Charles M. Sheldon, author of "In His Steps," is bringing out a new story, "The Revival."

Gypsy Smith, the noted English evangelist, expects to hold meetings in America next Fall.

So great was the opposition to the proposed course of Advanced Sunday School lessons that the International Committee withdrew it.

The inhabitants of the island of Guam are to have a version of the Scriptures. The American Bible Society is having it printed in Japan.

Denominational weekly papers are struggling with serious financial problems. The Methodist Church, South, is considering a consolidation of its sixteen papers. The Epworth Herald, of Chicago, has also been found unprofitable from a financial standpoint, though enjoying a very large circulation and being of high character on the editorial side.

Plans are on foot to celebrate, at Shanghai, China, in May, 1907, the centennial of the introduction of the Gospel, provided no disturbances interfere.

Mr. Howard Evans, an authority on English church statistics, has shown that the Established church in England and Wales has 2,169,967 communicants, and the Free churches 2,136,267. The Free church Sunday Schools have 3,471,392 scholars, those of the Established church 2,984,927.

The detested Education Act, which in effect placed the English schools under sectarian control, is held to be the chief cause of the defeat of the Conservative party. Its repeal is a part of the Liberal program. The history of this law points toward disestablishment.

The international convention of the Young Men's Christian Association, to be held at Indianapolis in May, will bring together nearly a thousand men from the United States, Canada, and Mexico.

The London Society for Promoting Christianity among the Jews now has 49 centers in four continents, and 212 missionary agents. Last year its income was the largest in its history.

The British and Foreign Bible Society reports the number of Bibles circulated in China last year as 1,086,670.

A recent indication of the increasing tendency of our churches to set aside traditional polity for more efficient service is seen in the serious discussion in The Standard (Baptist) upon the proposition to establish the office of bishop in that church.

In a Lenten sermon delivered in Boston, Bishop Lawrence commented on the lack of ministerial candidates, and stated that, out of 37,000 Episcopalians in Massachusetts, there were only 25 candidates for the ministry in the last ten years.

The daily papers of Wales have been investigating the great revival to discover how well converts were holding out and also what has been the influence upon communities. The results are very favorable to the revival. Comparatively few have backslidden, while the moral effect upon the country has been noticeably favorable.

SCIENCE AND INVENTION.

BY A. J. ARCHIBALD.

GROWTH (536)

John 8: 12.

✓ Cornell University has had a plant-forcing house in operation for some time, where remarkable results have been obtained. Some plants respond quickly to electric light; spinach and lettuce grow twice as fast as in the ordinary garden; violets have blossomed in three weeks, when they had sun by day and an arc light by night. The experiments have proven that there is no such thing as the plant being worn out or in need of rest, but if the light is off for an instant there is loss and delay.

✓ "In him was no darkness at all." The Christian needs no rest from the light of his presence. If for an instant we get out of that light we are that much less a man forever. "Abide in the light."

10/28/28

DEAD TO THE WORD. (537)

Rom. 6: 11.

When one puts a conch-shell to the ear he seems to hear the echoes of the sounding sea. However, science tells us that what we hear is the booming of the red sea of our own hearts, rushing through arterial channels, and from the living hand, filling the shell with mysterious whisperings. Put the same shell in a dead hand and it would have no voice. The word of God has no voice in the hand of him who is spiritually dead. There must be a living, searching heart ere its convolutions will yield a language appreciable to the inner ear.

HOLY SPIRIT. (538)

Isa. 10: 17.

Rev. Wm. Arthur has well said; "A piece of iron is dark and cold; heat it and it almost burns but is not changed in appearance; give it more heat and its appearance is as of fire, and it sets fire wherever it touches.

A piece of water without heat is solid and brittle; give it heat and it is a flowing mass; heat it more and it rises up to Heaven.

An organ with the normal amount of air is dumb. There is no sound save the clicking of the keys. Let an unsteady current of the same air flow in and an imperfect harmony comes even under the skilled touch. Increase the current to a full supply and every pipe swells with the music."

Such is the soul without the Holy Spirit.

Such the change when the spirit cometh.

Such its action when it is endowed with the power of the Holy Ghost.

FEAR OF THE LORD. (539)

Job. 38: 4-7.

At the great natural course in Florida, Ormond Beach, in January last, automobiles made the two mile course at the rate of 128 miles an hour. Suppose an Ormond beach to extend between the earth and the fixed star Centaurus and I should decide to take an auto trip on this new line. I ask the maker of the car

what it will cost? "The cost is very low, sir, only one cent for each hundred miles."

"And what will the cost be at that rate," I ask.

"It will cost just \$2,275,000,000," he answers.

I pay and take my seat in the car and we set off at a tremendous rate. "How fast," I ask the chauffeur, "are we going?"

"One hundred and twenty miles an hour" says he, "and no stops."

"We'll soon be there," I resume.

"We'll make good time, sir," says he.

"And when will we arrive?"

"In just 24,331,500 years."

What a universe! And what a God behind it! It is his! The Infinite! The God whom some men defy! The Being whom some men do not fear!

REST. (540)

Matt. 11: 28.

"Come unto Me and I will give you rest."

The sun reaches out and lays hold of Mars and says, "Come in here to me, O Mars!" But there are other forces that say, "Not so, O Mars, we will not let you go to the sun! There is the force of its velocity, the attractive force of other planets and stars, they hold Mars out. The result is that the planet rolls on and on, sweeping great circles in the universe, and never a moment's rest.

How many are like Mars? God draws you in to him, but there are outside forces. Our worldly velocity, the call of the body and the clamour of the unregenerate, all say "Stay out here!" Yes and a hundred other forces foil the hand that would draw us in, and we swing on through the years dissatisfied. Cast off the outside forces, (a man can) and go in to Him, and find REST.

MADE USEFUL. (541)

Acts 4: 31.

Dr. Tyndal in speaking of electrical conductors, reminds us of the fact, that copper is generally supposed to be a conductor and glass a nonconductor. But now notice. He tells us that, "that which is lacking in the conductor may be made up in the electricity." Currents of very great frequency and high potential, ignoring our maxims, traverse glass and other supposed nonconductors as readily, or even more readily, than they do copper.

To put this in our own terms, that which is a nonconductor when the current is weak, becomes a first rate transmitter when the current is strong.

Brethren, we may not have the natural qualifications of a good conductor. What are we to do? Are we to fail to pass on the power unto men? What can we do? The glass cannot change itself into copper. Then rejoice that there is no limit to the power behind. Only pray that he may come upon you with such power that poor conductor, though you seem to be, you may "charge" the world.

CHILDREN'S DAY.

THE LITTLE LANTERN. (542)

Luke 19:17.

There was once a tiny Japanese lantern, small and homely, that happened by mistake to be sold in an order of costly and beautiful lanterns.

The man who bought the lanterns wanted to use them to decorate his seaside villa in honor of a great procession. The night came for the procession, and one after the other the lanterns were taken out and strung around the house. They were all much admired, except the homely little lantern, which, when first seen, was laughed at by everyone. From its obscure corner it looked out upon the gay scene, and said nothing, although it felt very sad.

The lanterns were all lighted, for the grand procession was soon to go by.

Suddenly there was a cry: "The procession is coming!" Just then there was a quick gust of wind; and, to the dismay of everyone, one after the other, each lantern went out—every one except the homely little lantern, which shone steadily on.

"Quick! Matches!" the master shouted. But, for some reason, none were to be had.

"What shall we do?" he shouted again. "The procession is just around the corner, and here all is darkness."

The master glanced at the homely little lantern. The music from the procession was coming nearer. He glanced at the little lantern once more. Its light was small, but still it was burning.

Quickly he took it; and carefully, going from one to the other, he relighted the darkened lanterns by its aid, and was just hanging up the little one again when the procession appeared.

"The homely little lantern, by its faithfulness, has done more than all the rest," the master said.

The little lantern said nothing, but was very happy.—*Zion's Herald*.

CHECKS GREAT AND SMALL. (543)

Matt. 10:29; Matt. 6:26.

A short time ago the treasurer of the United States, signed two checks, one for two cents and the other for \$137,594,653.15. The same routine was necessary for each. The two-cent check gave just as much trouble in the clerical routine of the office as the check for millions.

God gives thought to the poorest child as well as to the most famous man.

KNITTING. (544)

I Tim. 1:19; Matt. 24:13.

A little girl, on New Year's morning, was watching her grandmother knit a stocking. "My knitting," said the wise old woman to the little girl, "is like the year that has just begun. See if you can guess how."

"I know!" said the girl at last. "It's because the year grows slowly, stitch by stitch."

"That's so," answered the grandmother; and

then she suddenly pulled out her needles and unraveled the stocking, so that the yarn lay, a ruined, crumpled heap, in her lap.

"Oh, dear!" cried the little girl. "Why did you do that?"

"To teach you, darling, that though your life grows slowly, you can spoil it all in a minute."

LITTLE BOYS AND LITTLE SHEEP.

Prov. 4:14, 15; Prov. 13:20. (545)

Joe came home with his clothes, and even his little curls, all wringing wet. "Just knew the ice wasn't strong 'nough," he grumbled.

"Then why did you slide?" asked auntie.

"'Cause all the other boys did," said Joe.

"So I had to, or they'd laugh. And nobody wants the other fellow to laugh at him, you know."

His aunt gave him dry clothes, set him down behind the stove, and made him drink hot ginger tea. Then she told him a story:

"When I was a little girl, Joe, my father had a great flock of sheep. They were queer things. Where one went, all the rest followed. One day a big ram found a gap in the fence, and he thought it would be fun to see what was in the other field. So in he jumped, without looking where he was going, and down he tumbled to the bottom of an old dry well, where father used to throw stones and rubbish. The next sheep never stopped to think what had become of him, but jumped right after, and the next, and the next, although father tried to drive them back, and Watch, the old sheep-dog, barked his very loudest. But they just kept on jumping and jumping till the well was full. Then father had to pull them out as best he could, and the sheep at the bottom of the well were almost smothered to death."

"My, what silly fellows!" exclaimed Joe. Then he looked up at his aunt and laughed.—*Youth's Companion*.

A MODERN WILLIAM THE CON- QUEROR. (546)

Prov. 16:32; Prov. 14:29.

"I hate this old grammar!" The book was really quite new and respectable, though the Latin language of which it treated was old enough.

The boy who hated the "old grammar" threw it down in a sort of rage because the lesson was so hard, and he did not feel like studying.

Presently a young brother came in with a ball that did not belong to him, but which he had taken quite innocently, feeling that he was surely welcome to it. The young student in the library pounced at once upon his property, snatching it rudely with unkind words from his little brother, who was angry in turn, and struck out with his fist in a savage manner. Father, in a hidden alcove, thought it time to interfere now, and said some grave words which made the older boy feel sorry and ashamed. He did not mean to allow his fiery temper to get the better of him, but he was so "quick," he said. What he meant was "quick" to be angry—to let go all control.

In the evening the study was history. The young student liked that. He never spoke about "that old history." The topic of the coming lesson had to do with William the Conqueror. "I tell you he was grand," exclaimed the young student. "I like him no end."

"It is a pity not to have a successor of that king here and now," said the father, significantly. "I know a William not far away who has about as much to conquer, according to his position, as the old king, if he only chooses to 'rule his own spirit.'"

"It would be harder for this William," said the boy coloring.

"Hard things are not impossible. It is a pity to have all the conquerors belong to past history when we need them now."—Boys and Girls.

ONE GREAT DIFFERENCE. (547)

Luke 7:39, 50.

A little Moslem child accounted for her preference for the Christian religion by saying, "I like your Jesus because he likes little girls. Our Mohammed did not love little girls." With unerring instinct she has seized upon at least one of the great differences between the two religions.—Ram's Horn.

SHADI'S PRAYER. (548)

Luke 2:40, 52.

A missionary lady had a little Hindu orphan named Shadi living with her. She had taught him about Jesus, and one night, when he was six years old, she said to him:

"Now, pray a little prayer of your own."

And what do you think Shadi's prayer was? It was this:

"Dear Jesus, make me like what you were when you were six years old."—Child's Gem.

SITTING IN THE SUNSHINE. (549)

Prov. 15:15.

A little child had one day been cross and troublesome. His mother, thinking she would correct him in some way, told him to sit for a while in the bay window where the sunshine was, and she said, "Perhaps some of the sunshine will get inside of you and drive out the bad feelings." One day not long afterwards, the fellow had been naughty again, and later his mother noticed him sitting quietly and all alone for some time in the bay window. She asked him what he was doing there, and he replied: "I need some more sunshine in me."—Mothers' Magazine.

THE RIGHT KIND OF A BOY. (550)

Prov. 17:22; Phil. 4:4.

The other morning we were in the midst of a three-days' rain. The fire smoked, the dining-room was chilly, and when we assembled for breakfast, papa looked rather grim, and mamma tired, for the baby had been restless all night. Polly was plainly inclined to fretfulness, and Bridget was undeniably cross when Jack came in with the breakfast rolls from the baker's. He had taken off his rubber

coat and boots in the entry, and he came in rosy and smiling.

"Here's the paper, sir," said he to his father, with such a cheerful tone that his father's brow relaxed, and he said, "Ah, Jack, thank you," quite pleasantly.

His mother looked up at him smiling, and he just touched her cheek gently as he passed.

"Top of the morning to you, Pollywog," he said to his little sister, and delivered the rolls to Bridget, with a "Here you are, Bridget. Aren't you sorry you didn't go yourself this beautiful day?"

He gave the fire a poke and opened a damper. The smoke ceased, and presently the coals began to glow; and five minutes after Jack came in we gathered around the table, and were eating our oatmeal as cheerily as possible. This seems very simple in the telling, and Jack never knew he had done anything at all; but he had, in fact, changed the whole moral atmosphere of the room, and had started a gloomy day pleasantly for five people.

"He is always so," said his mother, when I spoke to her about it afterward; "just so sunny."

A BOY'S RELIGION. (551)

Prov. 20:11; 1 Sam. 2:26.

If a boy is a lover of the Lord Jesus Christ, though he cannot lead a prayer-meeting or be a church officer or a preacher, he can be a godly boy in a boy's way, and in a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jump, climb and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought not to use tobacco in any form, and should have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful and generous. He ought to take the part of small boys against larger ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution or deceit. And, above all things, he ought now and then to show his colors. He should not always be interrupting a game to say that he is a Christian, but he ought not to be ashamed to say that he refuses to do something because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for things of God he feels the deepest reverence.—Selected.

GOD'S LOVE. (552)

Isa. 66:13; John 3:16; Mark 10:14-16.

"Do you suppose," said Johnny, as his little cousin laid away her largest, rosiest apple for a sick girl, "that God cares about such little things as we do? He is too busy taking care of the big folks to notice us much."

Winnie shook her head and pointed to mamma, who had just lifted the baby from the crib. "Do you think," said Winnie, "that mamma is so busy with the big folks that she forgets the baby? She thinks of the baby first, 'cause he's the littlest. Surely God knows how to love as well as mother."

THE JAPANESE BOY'S FLAG. (553)

1 Cor. 16: 13; Deut. 31: 6.

"Perhaps you would like to know the meaning of the curious fishes which on the fifth of May float from every house where a boy lives.

"Well, then, the fish is the boys' flag, and I will tell you why: Did you ever see a shoal of fish swimming one by one down a waterfall? Salmon and trout do this, but there are few fishes which can ascend a cataract, as well as leap down it. There is one kind, however, which can do this, and the Japanese call it roji, but we know it as the carp. As is readily apparent, to be able to swim up the rapids as well as to descend them, requires both strength and courage; so the fanciful Japanese decided that the carp would be a good emblem for their boys, and in presenting the image of this fish express a wish that they may be as strong and as brave as the carp in over-coming the difficulties of life."

THE BOER LAD. (554)

"During the Boer war I was asked," said Major Seely, "to try to capture a commandant at a place some twenty miles away. It was a rather desperate enterprise, but we got there all right. I can see the little place yet, the valley and the farmhouse, and I can hear the clatter of the horses' hoofs. The Boer General had got away, but where had he gone? It was even a question of the General's catching us, and not our catching the General. We rode down to the farmhouse, and there we saw a good looking Boer boy and some yeomen. I asked the boy if the commandant had been there, and he said in Dutch, taken by surprise, 'Yes.' 'Where has he gone?' I said, and the boy became suspicious. He answered, 'I will not say.'"

"I decided to do a thing for which I hope I may be forgiven, because my men's lives were in danger. I threatened the boy with death if he would not disclose the whereabouts of the General. He still refused, and I put him against a wall, and said I would have him shot. At the same time I whispered to my men, 'For heaven's sake, don't shoot.' The boy still refused, although I could see he believed I was going to have him shot. I ordered the men to 'Aim.' Every rifle was leveled at the boy.

"Now," I said, "before I give the word, which way has the General gone?"

I remember the look on the boy's face—a look such as I have never seen but once. He was transfigured before me. Something greater almost than anything human shone from his eyes. He threw back his head, and said in Dutch, 'I will not say.' There was nothing for it but to shake hands with the boy and go away."—Singapore Straits Budget.

Corbett's rule in writing that "people shall not only be able to understand me, but that they shall not be able to misunderstand me," is an excellent one. "If thou hast a message to deliver," says Quintilian, "pray deliver it like a citizen of this world."

PARENTS AND TEACHERS.

THE RUSSIAN TEACHERS. (555)

Prov. 22: 6.

In an article on Russia in the Outlook, the correspondent tells of a conversation with a young woman teacher of a school established by a nobleman on his country estate, for the peasant children of the locality. She told him that not long before, four young women teachers from other schools drove fifteen miles to visit her to consult about school methods. This school was evidently known as unusually successful. They stayed several hours and drove away at four in the afternoon. At six the police came rushing in to inquire about a conspiracy of teachers. They were told whence and why these teachers came. "It makes no difference," was the angry reply. "This was a meeting, and meetings without permission are forbidden." And then the little school-teacher added, "So now he is watching us closer than ever. They always pay most attention to school-teachers."

So the despotic autocracy of Russia knows that one of the most powerful forces in the nation is the school-teacher. The nation and church do well to "pay most attention to the teachers."

UNFORGOTTEN WORDS. (556)

Prov. 15: 23; Col. 4: 6.

A young man came home from the office one night and said to a lady, a member of the family, "I met a friend of yours today." On mentioning the name, the lady said, "You are mistaken. I don't know any one of that name." "Well, he knows you," was the reply. "He said he owed his position to you. He was determined to leave school and go to work, when something you said to him induced him to stay in school. If he had left school, he said he would probably have been a day-laborer all his life, instead of being a book-keeper with a good salary." Not even then did the lady have the slightest recollection of the boy or of any conversation with him. Does it not make one tremble to think of the possible effect of words, carelessly spoken and straightway forgotten?

PRAISE THE BOY. (557)

Rom. 13: 13.

A bright little boy about two and a half years old was on the eve of doing something that was very tempting to him.

"No, my son; you mustn't do that," said his father.

The little fellow looked as if he would like to do it in spite of his father's prohibition; but he triumphed over his own inclination.

"All right, papa, I won't do it."

The boy waited a minute, and then said, in a tone of surprised inquiry:—

"Papa, why don't you tell me, 'That's a good boy?'"

The father accepted the suggestion, and commended his son accordingly. A just recognition of a child's well-doing is a parent's duty; even though a child's well-doing ought not to hinge on such a recognition. And as with little folks, so with larger ones. Just commendation is every one's due. Even our Lord himself has promised to say "Well done" to every loved one of his who does well.—Sunday School Times.

A LESSON IN COURTESY. (558)

Rom. 12: 10.

A mother had need one evening to pass between the light and her little son. With sweet, grave courtesy she said: "Will you excuse me, dear, if I pass between you and the light?"

He looked up and said: "What made you ask me that, mother?"

"Because, dear," she answered, "it would be rude to do it without speaking. I would not think of not speaking if it had been Mr. F—, the minister, and surely I would not be ruder to my own boy."

The boy thought a moment, and then asked: "Mother, what ought I to say back?"

"What do you think would be nice?"

He studied over it a while, for he was such a wee laddie, and then said: "Would it be nice to say, 'Sure you can?'"

This was mother's time to say: "That would be nice; but how would you like to say, just as Mr. F— would, 'Certainly?' It means the same thing, you know."

That little lad, now a young man in college, is remarked for his never-failing courtesy. A friend said of him the other day: "It's the second nature to W—to be polite." The mother smiled as she thanked God in her heart for the grace which helped her to be unfailingly courteous to her boy.—Christian Work.

WANTED GOD TO HEAR (559)

BOTH SIDES.

1 Pet. 2: 14.

The family were at their devotions the other morning in the home of a West End clergyman. Master six-year-old had been at his mischievous pranks that morning, and the father prayed for the naughty boy. A short time later the lad's mamma found him in a closet upstairs. He was sobbing bitterly.

"Oh, mamma!" he exclaimed indignantly, "papa tells God of all the bad things I do, but never tells him a word about the good that's in me."—Cleveland Plain Dealer.

THE TRAIN BOY. (560)

Prov. 25: 11.

He had done several errands for the gentleman in the Pullman car, and as the man got off he slipped a dollar into his hand.

"I like your looks, Jimmy," he said, kindly. "Now, remember that you can make yourself whatever you wish. I don't mean by that that you may become a Vanderbilt, or the President of the United States; but I do mean that you can be something better yet—a Christian man. Don't forget that."

It was ten years before the two met again. Then Jimmy had just been made conductor on an important road, and in one of the passengers he recognized his old time friend. The gentleman had changed but little in the ten years, but it was hard to persuade him that the fine-looking young conductor was the ragged train boy of whom he still retained a faint remembrance.

"But I certainly am he," Jimmy asserted, energetically, "and I've always wanted to tell you how much your words and your kindness did for me. I'd been getting into low company and growing sort o' wild and reckless, but your words just haunted me, and I got to wondering if that kind of thing paid. I concluded that I'd rather grow up a Christian man, as you said, than a drunken loafer, so I just stopped short and commenced over in dead earnest."

"And that was all the result of a few sentences, forgotten as soon as uttered," said the gentleman, thoughtfully. "It just shows what a mighty power for weal or woe our chance words may be, and how we ought to guard them."—Classmate.



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PREACHERS' SCRAP BOOK.

FISHERS OF MEN. (561)

Matt. 4: 19.

Indoor fishing is the latest fad in the amusement line, and it has just been initiated at Coney Island. It was started one night not long since, in the large swimming pool of Steeplechase Park. The idea came to Mr. George C. Tilyou late one very cold night, while he was watching some fishermen casting their lines from the end of his pier; so he brought 1,000 cod from a Fulton Market smack and turned them loose in the pool. They ranged in weight from two to thirty pounds. The doors were opened to the public at fifty cents a head, and 250 enthusiasts surrounded the vast pool and waited their catch. Fifty-six of the hungry fellows were caught that night, a fifteen-pounder being the largest. The rules were, that poles should be used and no person should have more than one hook in the water at the same time.

Christ said to Peter and his fellows "I will make you fishers of men." Are the fishers of men as careful and painstaking as the fishers of fish?

"I BELIEVE." (562)

Matt. 16: 16.

In an art shop in Paris I saw a little bronze that embodied a great thought. It was a statue of a knight of the olden time. He was clad in mail. His good sword was at his side. His pose was one of conscious strength. His face was aglow with intensity of purpose. He lifted before him a scroll which bore for a legend the single word "Credo." The lesson is not far to seek, comments Dr. C. L. Goodell. It is only when a man can say, "I believe" that he amounts to much in awakening faith in other men. If we urge men to enthroned Christ in their hearts, we must believe in his universal triumph, not in some other world, but in this world, which once rejected him and to whose high places his pierced feet are already mounting.—Ram's Horn.

GOD'S LOVE FOR THE SINNER.

Luke 15: 20. (563)

Some years ago, a youth, tired of the restraints and monotony of home, one day left without bidding anyone goodby. He soon found the world larger and rougher than he had imagined. Temptation lured him into sin and beggared him. In his destitution he often longed for home but lacked courage to return. In course of his wanderings, he was seen by an old friend of his father's, who wrote to him in Illinois that the long-lost son was in San Francisco. When the father got this word he boarded a train for the west. The young man, shortly after meeting this friend, determined to try the welcome at home, and took "the overland" eastward.

Two days later two trains pulled up at

an eating station in Colorado, one from the east and the other from the west. As the people from the two trains crowded into the dining-room, a gray-haired man and a young man in shabby clothes, came side by side. Despite the changed appearance of both, each recognized the other. It was father and son seeking each other. The father had found his boy. Love clasped penitence in his arms. So God seeks the sinner, and so he receives the returning prodigal.—Irving J. Lovejoy.

FOLLOWING CUSTOM. (564)

Mark 9: 38.

In a 200 acre huckle-berry swamp, and no way out, mosquitoes, briars, mud-holes! well, you have never been lost till you've been there. Finally, after long and tiresome effort we effected an escape. Having related our experience at the supper table a kind-hearted, simple-minded, old soul, with somewhat of pity, in her voice, for our evident lack of ingenuity, said, "Why didn't you take hold of a cow's tail? That would have brought you home." To establish the validity of her claim, she gave us an experience of her early days. "Once," she said, "when I was a girl in N. Y. State, a number of us were playing in the woods, and stayed so long that the darkness came on, and we lost our way. Then we happened to hear the tinkling of a cow-bell, and feeling our way along we managed to get hold of the tail of my father's cow, she brought us home." She really believed her suggestion a good one.

Is not this like the man who expects every other to find the Father's house in just the same way as he did?—Robert Gordon.

LOVE HIM. (565)

1 Cor. 13: 7, 8.

One day I talked of the new life in Christ to a man young in years but old in sin. Said he, "Friend, when you see a man that's down, don't scold him—he knows he is wrong; don't teach him—he knows what he ought to do—love him." Is not this the best mode of reproof and instruction—"love him."

PLAYING MAN. (566)

Matt. 18: 6.

On a farm not far from Parma, Mich., there lives a little four-year old lad who recently approached his mother with the question, "Ma, can I play I'se a man?" "Certainly, my child, you may play you're a man." But a second and third time he turned to ask the same question. Then having been thrice granted his request, he went off to his sport. Later the mother went out around the house to find out what her little boy was doing, Imagine, if you can her feelings! In his presence she stood horrified, for she had really heard her boy seasoning his talk to his playthings with a liberal mixture of profanity—her child was

actually swearing! And when reproved, this was his answer, "Ma you said I could play I'se a man." What conception of manhood is your neighbor's boy receiving from you?

FOR CHRIST'S SAKE. (567)

1 John 2:12.

I looked out of my study window one day and saw my boy, Hermon, doing something I did not wish him to do. He was my generous, impulsive, thoughtless boy, who never meant to do wrong, but who was pretty generally doing something "off color," from pure impulse and thoughtlessness. I rapped on the window. I don't want you to do that again, Hermon. "All right, Papa." He did not promise, for one of our ways of impressing the sacredness of truth, was never to allow careless promises, as promises were very sacred things. Presently I looked again and found that he had again forgotten. Again being called he met me with, "Oh Papa, I forgot." And so it went, until, the next morning, I saw him at the same thing. Upon being called, he came to the study with the same hackneyed but truthful excuse. "Oh Papa, I certainly did forget, won't you please to forgive me once more?" I refused.

Just then my wife came in; and at once inquired, "What is the matter? I explained to her. "He must be taught that disobedience brings punishment and that continued forgetfulness is no justification." She said, "But husband, won't you forgive him for my sake?" I dropped the ruler. And taking the boy in my arms and kissing away his tears, said, "Yes darling, papa can forgive you for Mamma's sake. He could not forgive you for your own sake because you did not deserve it at all; and to keep on forgiving you would have been to break down all respect for his judgment and authority. But he can forgive you for Mamma's sake, because Mamma deserves everything." And it flashed upon me, this is the way our Heavenly Father forgives us for Christ's sake. And I said, "Son, this is the way we got forgiveness of God. He cannot do it for our own sakes, for that would break down all law and government in the universe. But he can do it for the sake of his Son who died for us, because he merits everything." And each of us saw new light upon the way of salvation. —J. A. B. Wilson.

FOLLY IN DELAY. (568)

Josh. 24:14, 15.

Some few weeks ago while attending the Institute at Chicago, the following incident occurred.

There was a man attending the Moody Church who was greatly impressed with the thought that he ought to give himself to Christ. He was at the church on Sunday night, and heard the gospel preached in all of its simplicity; he decided there and then to give his heart to his Saviour. He told his wife of his intention, and said to her, "I am going to wait for the aftermeeting." The church was crowded, he waited for some time for the people to get out, when his wife said to him,

"Had we not better go home; you can come again and decide." The man wanted to stay, but his wife said, "You know we have left the children at home, and they might upset the lamp and set fire to the house; we had better go home." The man finally yielded to his wife's entreaties and went home. Monday morning, the husband had to go away. Bidding his wife good bye, he went down to the station. They are making extensive improvements at the station. He became interested in the change that had taken place, and did not notice where he was stepping. He took a step backward and fell flat on his back over the rail, just as a train came by, and was cut in pieces. He had gone to face his Maker not having accepted his offer of pardon. The funeral was held the next day. You can imagine the feeling of that wife as she said, "He wanted to be a Christian, and I stopped him, it is all my fault." Behold now is the accepted time, behold now is the day of salvation. Are we hindering any person by our careless living, and cold indifference to their soul's salvation? Who would become followers of Christ if we helped them?—F. C. G.

THE DEVIL'S TREATMENT OF HIS OWN. (569)

1 Pet. 5:8.

Lately the following unnatural crime occurred in Inez, Kentucky.

A father, with his three daughters and a little four year old boy, was herding sheep. The boy was unable to keep up with the rest, so the father placed him upon a stone beside a spring to wait till his return. The little child became tired of keeping still, and set to work peeling the loose bark from a tree that overhung the spring.

Soon the father returned, and noticing the bark on the ground, asked the boy who had done it. The boy said that he had. "I would rather have you dead than raise you to destroy everything on the farm," was the reply the father made. Then he picked up a stone and struck the boy on the head, knocking him down. It was alleged that he kicked his prostrate child on the head until he had killed him. So the devil treats his children:

1st. He gives us tasks to perform, we cannot complete.

2nd. He places temptation in our way.

3rd. He damns the soul forever, if we do what he tells us, and if we *don't* do what he tells. In either case, the follower of sin has a doomed future.—Irving R. Lovejoy.

DESTRUCTIVE SIN. (570)

Roman 6:23.

On a beautiful lawn in the province of Quebec, there are a dozen most beautiful maple shade trees. A few years ago through the months of July, all these trees were a picture of beauty in their robe of living green. Early in August, however, one of the trees turned gradually to brown and yellow, and soon its leaves were gone, and all its branches were

naked and death like. Inquiring the cause, it was found that, as an act of mischief, a boy, years previous to this, had beaten a horse shoe into the shape of a wedge, and then had driven it into the heart of the young tree. The bark soon covered the place, and in all outward appearance, the tree was the same as the others. But the iron did its work at length, and that tree died while all the others were increasing in size and beauty. And in many an individual and in many a corporation, today, the deadly iron of some secret sin is doing its work, and making others as well as Byron say, "My days are in the yellow leaf." "Be sure your sin will find you out." The wages of sin is death. —T. Watson.

BRIGHTENING POWER. (571)

2 Corinthians 4:15-18.

A firm in London, England, very extensively advertises a preparation, which is claimed to possess matchless brightening power. It is to be used upon all kinds of precious metals. No matter how long they may have been hidden, and no matter how thickly they may have become encrusted with corroded impurities, this preparation is said to be able to make them shine with dazzling brightness. Its brightening power can transform a seemingly worthless article into a piece of most valuable plate. This text tells of that supreme brightening power which finds the precious metal of the inner man buried and obscured and shorn of all its native lustre, and it then transforms that metal into the undimmed beauty of Him in whose image and likeness it was created.

EARLY IMPRESSIONS. (572)

2 Timothy 1:3-7.

Rev. W. Cuff, who, for thirty four years has been pastor of the church at Shoreditch Tabernacle, attributes his deep convictions of the truth to impressions which were made upon him in childhood. When he was five or six years old, his mother took him on a visit to Gloucester, and showed him the rotting stump to which Bishop Hooker was chained when he suffered for conscience sake as a witness for the truth. Child as he was he scarcely needed to be told to reverently uncover his head as he stood on the spot where a man of God received the crown of life by being faithful unto death. The pastors and teachers and parents and grandparents who are enabling children to receive right impressions from persons and places and things associated with Christ and his kingdom are doing a work, the importance of which they will never understand until they are numbered with those of whom it is written, "Blessed are the dead that die in the Lord for they rest from their labors and their works do follow them."—T. Watson.

JOHN THE BAPTIST IN BRAZIL. (573)

1 Cor. 1:27.

Joao de Batista, literally John the Baptist, first heard the Gospel preached in the city of Pernambuco over twenty years ago by Dr.

Butler, of the American Presbyterian Board. He was then over forty years of age and had only one leg. At the close of the service, being asked if he had enjoyed it, he replied: "Yes, and when I was a boy I heard my mother speak of some of these things." "Will you come again?" he was asked. "Yes, if I have books," was his reply. A Bible, Hymn Book and a Catechism were given him and Joao began to attend the services, and ere long asked for baptism. A few years later he removed to the city of Marantiao, where Dr. Butler was then working. Here he bore faithful testimony to God's saving power amongst his friends and neighbors, and won ten persons from sin to God. Whilst in this city the disease from which he suffered made such inroad that his second leg had to be amputated. It also attacked his face, and his nose was completely eaten away; leaving the poor man frightfully disfigured as well as terribly crippled. In this condition, some thirteen years ago, he, with his family, removed into the interior to Bans do Corda, a small fanatical town. Here also Joao began to speak to the people of the Gospel and neither opposition nor persecution could stop him. He went on bearing his witness, and one and another were won to Christ. The town has been twice visited by missionaries, the Rev. W. E. Thompson, Dr. Graham and Mr. A. Mackenzie spending short periods there, but with the exception of these visits Joao has been the preacher and teacher. Two years ago he and his family were suffering great poverty owing to the lack of rain. During two seasons the rice crops failed, and the death of one of his elder sons by accident robbed them of his help, so Joao decided to take the journey down to the coast to Marantiao in order, if possible, to get help to provide clothing and necessities for his family. Thus we got to see him; nor shall I ever forget seeing him for the first time, the little legless man, with disfigured face, almost repulsive looking, and so deaf it was difficult to make him hear. Yet to speak to him of Jesus and to see the light of joy come into his face made you forget his appearance altogether, but made the heart glad to recognize him as a brother in Christ. It is a marvel how he travels about; with a piece of board strapped under his loins, and two little crutches under his arms, he hops along almost more like a frog than a human being.

Including children of believers, he told us some eighty-six had accepted the Gospel; four persons had died in the faith, leaving eighty-two, amongst whom are four young men, who help Joao in carrying on services every Sunday some two miles out of the town. It was a joy to have him visit us, and one can never forget the poor old cripple's prayer, "Lord fill our hearts with Thy commands and our lips with Thy praise." Thankful to have had the joy of meeting him, we said good-bye till we meet again in the presence of the King, when he will be a cripple no longer, but will have his place amongst those who hear the Master's "Well done."—Elizabeth Rankin in *Missionary Witness*.

Letters from a God-made Minister to his Nephew.

[We have recently come into possession of a number of letters, some of which we will publish each month, from the Rev. William Prentice, D. D., who after a long and fruitful ministry, is spending his declining years in California. His nephew, recently graduated from the seminary, had accepted a call to a prominent church in Bellevue, and was at work in the new field when he wrote his uncle.—Ed.]

Los Angeles, Jan. 23, 1906.

MY DEAR NEPHEW:

I am glad you feel so free to make me a sort of father confessor, and you may depend upon it that I will help you all I can. No, Will, I didn't know that you used an "occasional cigar," but I am not surprised to learn of your liking tobacco. Your Grandfather Prentice was an inveterate smoker, though it always hurt him to see his boys use tobacco. My boy, the very fact that this thing has troubled you is sufficient reason for your quitting it. Whenever your conscience begins to cry out you do well to heed its voice. But as I see it, there are other reasons why you, as a minister of the gospel, should not use tobacco. Now I don't expect to find a parallel experience in my own life for every problem you face, but I find it just here. I think one of the hardest battles of my life was over this thing. I haven't smoked a cigar for forty-five years, but to this day the fragrance of a good Havana sets my nostrils tingling. I contracted the habit in my teens but I quit it a little while before I began my seminary course. In my first charge I had a number of influential members who used the weed and I got at it again. But I didn't feel right. Somehow it struck me as palpably inconsistent to talk from the pulpit about self denial and then go home to smoke a big cigar. The thing began to worry me immeasurably. I would quit and then, in a week or two, I would either meet or read about some able preacher who smoked; and justifying myself on that score, I'd indulge myself again. But finally I simply had to give it up or else stultify my conscience; so, in order to burn bridges behind me, I illustrated some point I was making in a sermon by referring to my battle with tobacco and my quitting the use of it for good. So much for the power of a public commitment.

Yes, it is true that some of our most prominent preachers are smokers, but I don't know one who isn't ashamed of the fact. I heard a very famous evangelist, himself a smoker, say in a public address: "Using tobacco is just like soiled socks, there is no apology for it." I heard another one say that "a good cigar is the social test of theology." I know a brilliant preacher who, in reply to criticism of his tobacco habit, said: "That's all right, God and I have an understanding about it." I am familiar with Mr. Spurgeon's remark that he was going home to smoke a cigar to the glory of God; but great admirer of him as I was, I have always wished he had not attempted any defense of his smoking. "Be thou an example in all things."

After a mother has worked hard to train up

her boy to let tobacco alone, it is little short of distressing to have him come home some day and say satanically, "Saw our pastor smoking!"

My good friend Prof. McCormick is a smoker, has been for years, and he once told me this experience. He said he went one Saturday to preach for a country church in Kentucky. He was met at the little railroad station by the son of his host with a horse and buggy. As they drove out of the town and along the turnpike, McCormick slyly slipped a small piece of tobacco into his mouth, but the lad saw the movement and looking the preacher-professor straight in the eye he said, "Brother McCormick, do you chew tobacco?" Well, McCormick said for the life of him he didn't have the courage to answer that boy, so he appeared not to hear him and said, "Frank, that's a pretty likely mare you are driving. Can she go fast?" Now you know you get pretty close to the heart of a Kentuckian, even a boy, when you notice his horse. So Frank let the mare have the reins and the two talked horse flesh for several miles; but at the first lull in the conversation Frank looked the preacher in the eye again and said: "Brother McCormick, do you chew tobacco?" Then McCormick wilted and laying his hand on the lad's shoulder said, "Yes, Frank, and I'm heartily ashamed of it. Don't you ever use it." And when McCormick told him that he said he knew his stock went down instantly in that boy's opinion.

You have asked for my candid opinion, Will, in this matter and I have given it. I trust you will always look well to your influence and see that it is the highest and best things. Turn to Rom. 14: 21. Read 8 Cor. 9: 12, 27.

With fervent prayer for your success in the work,
Affectionately your uncle,

William Prentice.

When I go to New York, I always call on the editor of the Christian Herald, Louis Klopsch. Almost every time I call he is signing checks for relief of one part of the world or another. Last year it was a large check for the famine relief in India. This month it was for \$20,000 for San Francisco and \$5,000 for Japan. I see by reference to "Who's Who in America," that since he became proprietor of the Christian Herald, he has been the means of distributing upwards of \$3,000,000 in relief funds and charities. Among those benefited were Russia, India, Cuba, China, Finland, Sweden. There are few well known American philanthropies but have profited by his altruistic spirit. It was only fitting therefore that President Roosevelt should wire him recently:

"Let me heartily thank you and, through you, the Christian Herald for the admirable work done in connection with the famine sufferers in Japan. You have now raised \$100,000 and you have rendered a very real service to humanity and to the cause of international good will.

(Signed) "THEODORE ROOSEVELT."

PRAYER MEETING TOPICS.

By AUGUSTUS NASH.

THE MAN POSSESSED WITH DEMONS.

Mark 5: 1-20.

- 1 Who met Jesus on his reaching the other side of the lake? Mark 5: 2.
- 2 What was the matter with this man? Mark 5: 2.
- 3 Tell all you can about his condition? Mark 5: 3-5.
- 4 What did the man do as soon as he saw Jesus? Mark 5: 6.
- 5 What moved him to come to Jesus in this earnest manner? Mark 5: 6.
- 6 How did he address Jesus? Mark 5: 7.
- 7 What was the meaning of his words? Mark 5: 7, 8.
- 8 Why did Jesus want to know his name? Mark 5: 9.
- 9 What was the meaning of the man's answer? Mark 5: 9.
- 10 What did the demons want Jesus to let them do? Mark 5: 10-12.
- 11 Why did Jesus let them have their own way? Mark 5: 13.
- 12 How did the report of all this spread into the city? Mark 5: 14.
- 13 In what condition did the people find the man when they came out to see him? Mark 5: 15.
- 14 Why did the people want Jesus to leave under the circumstances? Mark 5: 17.
- 15 Why did Jesus go away when they asked him? Mark 5: 18.
- 16 What did the man want to do? Mark 5: 18.
- 17 What did Jesus tell him to do instead? Mark 5: 19.
- 18 Would you have trusted such a man? Mark 5: 19.
- 19 What became of the man? Mark 5: 20.

JESUS IN THE PRESENCE OF DEATH.

Mark 5: 21-43.

- 1 After Jesus had crossed the lake, who came to him in great trouble? Mark 5: 21, 22.
- 2 What did the ruler tell Jesus about the condition of his daughter? Mark 5: 22, 23.
- 3 How do we know the father was greatly alarmed about his daughter? Mark 5: 22, 23.
- 4 Was it hard for him to interest Jesus in her case? Mark 5: 24.
- 5 Why did the crowd go with him? Mark 5: 24.
- 6 What great sufferer was there in the crowd that followed Jesus? Mark 5: 25, 26.
- 7 What did the woman make up her mind to do? Mark 5: 28.
- 8 Why did she have so much faith in Jesus? Mark 5: 27.
- 9 How did Jesus know what had happened? Mark 5: 28, 29.
- 10 Why did he insist on knowing who had touched him? Mark 5: 31-33.
- 11 Why should the woman be in such fear? Mark 5: 33.
- 12 How did Jesus comfort her? Mark 5: 34.
- 13 What happened while he was talking with the woman? Mark 5: 35.
- 14 What did Jesus tell the ruler to do? Mark 5: 36.
- 15 Who did he take with him to the ruler's house? Mark 5: 37.
- 16 Why did he make an exception in their case?
- 17 What did Jesus say to the mourners he found at the ruler's home? Mark 5: 38, 39.
- 18 Why did he tell them the child was only sleeping? Mark 5: 39-41.
- 19 Why did he caution the parents to say nothing about what had happened? Mark 5: 42, 43.

THE DEATH OF JOHN THE BAPTIST.

Mark 6: 14-29.

- 1 How did King Herod know of Jesus? Mark 6: 14.
- 2 Who did he think Jesus was? Mark 6: 14.
- 3 What did the others in Herod's court think of Jesus? Mark 6: 15.

- 4 Why was Herod the only one who thought he was John the Baptist? Mark 6: 16.
- 5 How had John incurred the displeasure of Herod? Mark 6: 18.
- 6 Do you think John was called upon to reprove Herod under the circumstances?
- 7 Who was the real cause of John being cast into Prison? Mark 6: 17.
- 8 What did Herodias want to do with him? Mark 6: 19.
- 9 Why was Herod afraid to carry out her wishes? Mark 6: 20.
- 10 Was Herod altogether bad? Mark 6: 20.
- 11 Why was this birthday party a convenient time for Herodias? Mark 6: 21, 22.
- 12 Why did Herod make such a rash promise to the daughter of Herodias? Mark 6: 22, 23.
- 13 Why did the girl go out and ask her mother what she should do? Mark 6: 24.
- 14 Did Herodias hesitate to ask for the life of John the Baptist? Mark 6: 24, 25.
- 15 How did Herod feel when he heard her decision? Mark 6: 26.
- 16 Why did he grant her request? Mark 6: 27.
- 17 What are some of the weak points in the character of Herod?

THE FEEDING OF THE FIVE THOUSAND.

Mark 6: 30-44.

- 1 What did the apostles have to report when they came back to Jesus? Mark 6: 30.
- 2 What did he suggest doing after they had told him of their work? Mark 6: 31.
- 3 Why did he want to take them off to a desert place? Mark 6: 31.
- 4 What did the people do when they saw him leaving with his disciples? Mark 6: 32, 33.
- 5 Why were the crowds so anxious to follow him?
- 6 What did he find when he got across the lake? Mark 6: 34.
- 7 What were Jesus' feelings when he looked upon the multitude? Mark 6: 34.
- 8 What is the meaning of compassion? Mark 6: 34.
- 9 Why did Jesus have such compassion for the people? Mark 6: 34.
- 10 What was the first thing he did for them? Mark 6: 34.
- 11 When evening came, what did the disciples want him to do? Mark 6: 35, 36.
- 12 How did he answer them? Mark 6: 37.
- 13 What did they think when they were told to feed the multitude? Mark 6: 37.
- 14 Why did he tell them to see how much they had? Mark 6: 38.
- 15 What did he tell them to do with the multitude? Mark 6: 39, 40.
- 16 What did he do after getting ready to feed the people? Mark 6: 41.
- 17 Why did he look up to heaven and bless the loaves and fishes? Mark 6: 41.
- 18 Why did he use the disciples to distribute the food? Mark 6: 41.
- 19 How much was left over? Mark 6: 43.
- 20 How did it happen that there were just twelve baskets full? Mark 6: 43.

Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the deeds that he is doing—when there is not forever beating at the doors of his soul some great desire to do something larger which he knows that he was meant and made to do because he is a child of God.—Phillips Brooks.

HOMILETIC DEPARTMENT.

G. B. F. HALLOCK, D. D., Editor.

BEST OF RECENT SERMONS.

BY GEORGE E. BURLINGAME, P. S. HENSON, DAVID JAMES BURRELL, ROBERT WATSON SMITH, WALLACE McMULLIN.

BACCALAUREATE SERMON.

Text: Phil. 2:5; 1 Cor. 2:16: "Have this mind in you, which was also in Christ Jesus."
"We have the mind of Christ."

How can we even know the mind of the Master, much less imitate it? We shrink from applying psychological laboratory tests to this One unclassified Mind; and to reproduce it in our own person is a Herculean labor. A more thorough study, however, of the texts, leads us to perceive that the similarity sought, is not mental capacity but mental disposition.

I. We may observe, first, that the Christian faith and life are concerned with the mind as well as the heart and will. God's first requirement of his creatures is that we love him with all our heart and with all our soul and with all our strength and with all our mind. We are to expect, therefore, that Christ will influence our thinking and our reasoning, as well as our affections and our wills. We are to have the mind of Christ by virtue of the influence of his mind over ours.

II. The mind is susceptible to two variant influences, that of the flesh and that of the Spirit. When Lot made choice of his grazing ground he heard two rival calls bidding for his interest. Even so the mind is subject to the appeal of the flesh; and by yielding to that appeal becomes what the Word calls fleshly mind. But the mind hears also the appeal of the Spirit; and by choosing to respond to this upward calling, by yielding to his control, we are renewed in the spirit of our mind.

III. If we have the mind of Christ we shall be like-minded with him in the possession of certain distinctive elements.

1. The mind of Christ is a mind in love with the truth. He was himself the incarnate Truth, and if we share his disposition we shall seek for and accept the truth wherever it may be found.

2. If we have the mind of Christ, that mind will express itself in a positive and constant bias for holiness. "He did no sin, neither was guile found in his mouth"; and to be like him in mind means to be like him in character.

3. If we possess the mind of Christ we shall be in hearty sympathy with the divine purposes. "Every man's life a plan of God," should be our motto.

4. The mind of Christ was the mind of a servant: "Have this mind in you which was in Christ Jesus, who emptied himself, taking the form of a servant." As he prepared for his Incarnation, he stood in humanity's robing room, where hung every variety of garb; there was the life of selfishness, the life of passion, the life of greed, the life of gayety, the

life of luxury. But passing by all these forms of life, he voluntarily chose the garb of service. If we have the mind of Christ it will be the mind of a servant.

5. The mind of Christ is the mind of a Saviour, a Redeemer, and Atoning Sacrifice. "Have this mind in you, which was in Christ Jesus, who became obedient unto death, even the death of the cross." There was room in his mind for the Cross; there must be room for it in our minds also. Jesus gives us his philosophy of sacrifice when he says, "Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die, it bringeth much fruit."

Class of 1906: The past years of study have been years of mental culture for you. Your minds have undergone discipline and development and enrichment during your college course. As you go out into the world to your life work, men will pass judgment upon you; they may say of you, that you have a brilliant mind, a trained mind, a profound mind; but these encomiums should not satisfy you. Let it rather be said of you, whatever other qualities may evidence themselves, "He has the mind of Christ."—Rev. George E. Burlingame, D. D., Chicago, Ill.

THE GREAT COMMENCEMENT DAY.

Text: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. 5:10.

We are passing through the season of college commencements, when youths and maidens arrayed in college vestments, having completed the curriculum of studies on which they entered years ago, ascend decorated platforms and look down upon multitudes of friendly faces signaling congratulations.

This universe is God's great university. Its object is the development of character, human character.

Unfortunately man comes into being with a character that is essentially bad. I know that this is not now the popular impression. It is widely believed in our day that the child nature is like a block of pure Parian marble, and that everything depends upon the chiselling; but it is not like marble at all and least of all like Parian marble. Character is a building, and in a building first of all you need to make sure of a bed-rock foundation. And just here has been the fatal defect of all the religions that the world ever saw outside of Christianity. They have resembled the cosmogony of the ancients, who believed that the earth was a great plain resting on the back of an elephant,

while the elephant in turn rested on the back of a tortoise, but on what the tortoise stood they never could find out.

I. Herbert Spencer perpetrated a volume on the "Foundations of Ethics," but it reminds you of nothing so much as the preposterous architect of whom Mr. Gulliver teels us in the island of Laputa in the great Academy of Lagado, who had contrived a new method of erecting houses by beginning at the roof and building down to the foundation, which, it were needless to say, he never reached. Other foundation can no man lay than that which is laid in the gospel, and that is atonement for sin through the death of Christ and the regeneration of man's nature through the work of the Holy Spirit.

II. But the house is not complete when you have laid a foundation. It is only then that the real business of life begins—the building up of character and the working out of destiny. One has then just matriculated in God's great university. In this great university for the development of character there is an immense aggregation of teachers. They speak to us in all the voices of earth and air; they include all the ministries of nature; they include Moses and the prophets, Jesus and the apostles, and all the men who have enriched the world by their thought and illumined it by their example. The lessons they teach us are not always agreeable to us, nor are they easy to learn.

And this university is not a mere school where facts are gathered and theories taught, but a training school where all that is taught is required to be wrought out after the pattern set by the great Head Master of the school, Jesus Christ himself. Various are the classrooms, the spheres of work, and the lengths of term time. But are all alike in this, that they all finish together on the great commencement day which the God of the universe has appointed, and of this day I propose to speak with all the clearness of which I am capable.

III. Little as this planet is, it has been the theater which God has chosen for the performance of a drama that has enlisted the interest and riveted the gaze of all the intelligent creatures he has ever made. Here the problem of evil was to be solved. What more appropriate, what more necessary, then, than that when redemption's work is done, there should be such demonstration of what redemption has achieved that all the high and holy intelligences in the universe shall be filled with adoring wonder? And such demonstration is that which is forecast in my text, when we shall all not simply appear, but be manifest before the judgment seat of Christ, that every one may receive according to the things that he hath done.

Call you that the judgment day? It is rather the commencement day of God's great university. It is not the time for the ascertainment of the guilt or innocence of the children of men. The great majority of them before this august and final day will have gone to the worlds where they properly belong. On this great day, referred to in my text, recognition

is made of deeds done in the body. It is a day for awarding honors and conferring degrees according to degrees of merit.

IV. Let me speak to you, then, of degrees of merit and differences of award. The scriptures unmistakably teach that there are such differences, for they shall all be dealt with according to the deeds done in the body. They affirm that there are degrees of future retribution; that it shall be more tolerable for some than for others; that some will be beaten with few stripes and some with many; that every man shall eat of the fruit of his own doings, and be filled with his own devices.

But my purpose is not to speak especially of those who receive according to their ill desert. My text is taken from Paul's letter to the Corinthians, and he was writing exclusively to those who were the followers of Christ; and he was urging them with the most earnest entreaty that they address themselves to learning the lesson and doing the work which the Lord had set before them, reminding them of the near approach of the great commencement day, when, all the lessons being over and all the work being done, the awards would be distributed according to every man's merit, as determined by the markings in God's book of remembrance.

At a college commencement there are graduates, and graduates. Some simply graduate, while others graduate with honorable mention, and others still carry off the highest prizes. It was with such reference that Paul spoke of the stress of his own struggle. The only question with him was as to the high prizes, and it was with respect to them he said, "This one thing I do, forgetting the things that are behind, and reaching forth to those that are before, I press toward the mark for the prize."

Does anyone suggest that such striving for high prizes is the manifestation of an unworthy ambition such as ought not to find lodgment in a Christian bosom? I answer, "If one's winning the prize would rob an humble and deserving brother of it, then the point would be well taken, but thank God, the abominable and murderous competitive struggle which disgraces this world will by the time of the great commencement be done away with, and no one's winning the prize will bar another from like honor, for there are high prizes enough for all sincere contestants, though there be of them a multitude that no man can number."

V. But I beg you to observe the grounds and conditions upon which these honorary degrees and high prizes are awarded. Very frequently, in the case of earthly educational institutions, there are no justifiable grounds that are discoverable. And in the case of regular graduates the degrees conferred are not always at all significant of honest work or superior scholarship. And as to the high prizes, whether of money, or medals, or coveted scholarships, they are very commonly won by men who have previously enjoyed superior advantages or who have been gifted with superior intellectual endowments.

But let every humble, earnest child of God

be aroused to heroic endeavor by the thought that when it is said that we shall all receive according to the things done in the body, the reference is not exclusively nor chiefly to such brave deeds as fame trumpets abroad, to the munificent gifts of the rich, to the brilliant achievements of intellectual prodigies, or men who with great ability have made the most of great opportunities. All honor to these, if love to God and love to man have been the underlying motives of their lives. The widow's two mites may outweigh all of Carnegie's and Rockefeller's millions; the choking word, that welled up from an almost breaking heart, may make a more illustrious record in God's book of remembrance than the magnificent pulpit effort, adorned with great wealth of learning, and delivered with all the grace of finished elocution; and the love letter traced with trembling hand by an anguished mother, and stained with tears of tender solicitude for a dear son's soul, may have a higher valuation in God's sight than a ponderous volume packed with results of the latest scholarship. Aye, and a life that is lived in the lowliest lot, but lived in the fear of God and in the love of man, where the humblest tasks that come to hand are faithfully done for his dear sake,—I tell you that such a life as this will not go unrecognized or be unrewarded. But when we shall all be made manifest before the judgment seat of Christ on the great commencement day, these patient toilers shall carry off the highest prizes.

God help us so to lay out our lives that, in that great day, he shall say to each of us, "Well done"—Rev. P. S. Henson, D. D., Boston, Mass.

JOB'S DAUGHTERS:—WOMAN'S INFLUENCE.

Text: "And in all the land were no women found so fair as the daughters of Job; and their father gave them inheritance among their brethren." Job 42:15.

It is a long lane that has no turning. Job had suffered all the ills that human flesh is heir to; but his captivity was turned at last. He had stood the siege like a man. His bodily pains are now over; his blood flows warm and swift, and his flesh has come again like the flesh of a little child. His fortune, also, is amply restored to him: he has fourteen thousand sheep, six thousand camels, and a thousand and yoke of oxen. And his friends have returned to him. And his family is again built up. He has seven sons and three daughters. As to his querulous wife, perhaps she had died and another taken her place; or rather let us hope that she had learned her lesson and lived on. The patriarch's life was prolonged one hundred and forty years, and at length he was gathered to his fathers like a shock of corn in due season. All's well that ends well.

We have to do particularly with these three daughters. There must have been something notable about them or they would not have been mentioned. You have probably observed how little is said of the women in ancient chronicles. Nor is this silence without rea-

son. Those were days of stern conflict and pioneering. It was the formative period, and the women were rocking the cradle and ministering to the needs of generations yet to come. They were not mentioned therefore unless there was some special occasion for it.

I. These daughters of Job were remarkable for their beauty. "In all the land were no women found so fair as the daughters of Job."

Whether beauty is a good gift or not depends upon the use made of it. If you have ever been at Holyrood you sought at once the romantic spot beneath the great arched window where Mary of Scots made love to her devotees. But up the great stairway there is a place of deeper interest still—a blood-spot on the floor of the hall where her secretary Rizzio died for love of her. Yonder is the little door through which the assassins crept; yonder the bed-chamber through which they dragged him; yonder the entrance at which the beautiful queen stood screaming out her fear and fury. Near by is the window at which she stood, conscience-smitten, while the mob beneath called out the name of Darnley and thrust upon her sight a banner bearing this legend, "Oh, Lord, avenge him." Her husband at that moment was Bothwell who had murdered Darnley. Her beauty was like a gallows-noose to all who were entangled in it. What a casting away of power was here!

Yet beauty is a divine talent and may be gloriously used for God. The orphan girl who was seized to be the consort of Ahasuerus had beauty and piety along with it. "Queen Esther, what wilt thou?" Her life is saved; her people are rescued from death; her beauty has done its appointed work.

The secret of beauty, after all, is the shining through of a consecrated spirit. I have passed a chancel window which seemed but a heterogeneous collection of fragments, as homely as the unsymmetrical features of the homeliest face. But I passed it again when the light was shining within, and lo! there stood the Madonna and her Child. So it is that a Christlike spirit transforms the plainest face and gives it a nameless charm.

II. These daughters of Job were remarkable also for their character. This appears in their several names, for in those times a name meant something.

1. Jemima, an old-fashioned name, meaning "Light of the morning." Let it stand for the influence of young womanhood at home. She had two sisters, loving and helpful. She had seven brothers, and boys were boys in Job's time as well as now. You can't put an old head on young shoulders. Nor can any one living estimate the influence of a gentle sister among a group of boisterous lads. There was the old father, too, who had seen trouble, sore trouble. And that cross-grained, embittered mother. What an opportunity for this Light of the Morning to do a gracious work!

2. Kezia, meaning Cassia, or "Breath of the Garden." Let her stand for the influence of young womanhood in social life.

Society, whether we like the constitution of

it or not, is a fact, a tremendous fact. And it furnishes a coigne of vantage for many earnest people who are minded to do good. Society is not everywhere as bad as we are given to understand. Those who have the entree of its charmed circle are not all décolleté in modes and morals. In the time of the wars of the Roses, virtue was a laughing-stock, marriage was a farce; all bonds were loosened in social life. The cavalier was usually a rake, and his fair ladye no better than she ought to be. Thank God, society is not what it used to be. Occasionally the old spirit creeps out, and namby-pamby pages come in chewing their canes, and queen's maids giggling and simpering; but our best society is clean and sweet and oftentimes godly. Snobs and dandies and frivolous young women are not the truest expression of our social life. There is scarcely a larger province of influence than is here afforded to a young woman of broad culture and sound principle.

3. Keren-happuch, meaning "All-plenteousness." Let Keren-happuch stand for the influence of young womanhood in the Church of God. We are sometimes reminded—as if it were occasion for reproach—that women constitute the majority of the church. This, however, is nothing strange. The wonder is, considering what Jesus Christ has done for womankind, that any woman should hesitate for a moment to fall down and worship him. A missionary passing through Cairo in company with an accomplished Arab was amazed to see him, when approached by a wretched old creature, a withered hag, spit at her and spurn her with his feet. He reproached him, only to meet this reply: "Pooh! she is only my mother!" As a rule a pagan woman has no thought of equality in this life nor hope of it in the life hereafter, except on the chance of being born again and born a man. All that the women of Christendom have to-day of right and equality with their brother man is due to that Christ who "was of a woman born," and whose disciples were instructed to teach that in his kingdom there is neither male nor female, but all are upon a level of perfect equality in him.

III. These daughters of Job were remarkable also for their inheritance. "Their father gave them an inheritance among their brethren." This was a rare thing in those days; usually the eldest son received a double portion, and the younger sons made haste to carry off everything that was left. In our times the daughters share the best of everything with the sons, and above all they have equal hope and part in the priceless bequest of the gospel of Christ.

This inheritance means, to begin with, life at the cross. All sons and daughters are equal here, and all alike being conscious of sin may here array themselves in fine linen, clean and white, which is the righteousness of saints.

What else? The joy of service. In our time women are pressing to the front in Christian usefulness. None can complain that her spiritual power is "cabin'd, cribb'd, confin'd."

What else? Participation in the heavenly glory. "Now are we sons—and daughters—of God; and it doth not yet appear what we shall be."—Rev. David James Burrell, D. D., New York.

WHO IS RESPONSIBLE?

"Is the California disaster compatible with our traditional conceptions of God?"

A national calamity has befallen us in the earthquake and fire destruction of our great Pacific coast metropolis, San Francisco. This stands as a representative of the countless mysteries of life. Like many other calamitous things of the world, it seems more horrible because of circumstances and its relations and nearness to us. Millions of people are asking, "Who is responsible?" Even many Christians have had their faith disturbed in their traditional belief in a God of infinite wisdom, power and particularly of love. Is there any rational explanation? Most assuredly there is.

Did God deliberately do it? Most people must instantly say no. Did he permit it? Here many will hesitate to answer. We want to get deeper than a surface explanation if possible before directly answering either of these two questions. I have no time tonight to argue with infidels concerning the existence of God. Let us assume it. In Genesis we have the story of creation. Only love could have prompted the creation of the human race, unless we conceive of a satanic, fiendish Creator, which is unthinkable to us. God created man that he might develop a race of moral, accountable beings with character.

Character implies choice, discipline and conflict. Without these moulding elements of choice, discipline and conflict so far as real character and personality are concerned, the race would have no more character than machinery. But choice, discipline and conflict necessitate a physical world in which these things can operate. Hence God has made the best possible world that infinite wisdom, omnipotence and love could plan.

A physical world, such as we have, must have some system of uniformity, or a topsy turvy world would result, which would crush and paralyze all hope, ambition or effort. Thus if one day were twenty-four hours long and the next day thirty-nine, and the next seventeen; if a ball thrown into the air one day would fly off into infinite space and the next day fall heavily to the ground; if steam and electricity were wholly unreliable in their action upon the world, what a hopeless outlook there would be for the race and the world!

But God's infinite wisdom as well as his love could not create a race of moral beings and put them in such a world and hold them responsible for their acts. Hence he pervaded his universe with a system of laws that makes uniformity in nature possible.

If the race is to reap the infinite beneficence of physical law it must also feel its restrictions and sometimes suffer. Still we are not saying that God has abdicated his throne to

law or that he does not, under many circumstances, answer prayer.

Someone says why did he not prevent the California disaster? The earthquake and fire were in accordance with his physical laws. If he should break them to spare San Francisco why not interfere in all the countless millions of accidents and misfortunes and afflictions of mankind large and small? This would mean the paralysis of all law; the topsy turvy world would again overwhelm us, and this latter state would be infinitely worse than the first.—R. C. Miller, Fall River, Mass.

BOILING OVER IN SPIRIT.

Text: "Fervent in spirit," which, literally rendered, is, "Boiling over in spirit." Rom. 12: 11.

We should cultivate this fervent heat in three particulars.

I. First, in our beliefs. The protest against creeds in recent years has not been so much against the existence of them as against a mere recital of them. They are to be moral forces and if they are not they are worthless. Unbelief has moral danger in it. A modern prophet found agnosticism to be "morally debilitating." It lowered his moral standards and weakened his moral fibre. Fervent belief, with the emphasis never on those things which may have vanished from our creeds but on those which remain in them, is a spiritual force. Earnestness is no guarantee of accuracy. But at least there is a good ultimate chance of an earnest soul arriving at the very truth of God. God's truth is worth hard work. Science should teach us our proper attitude. She is painstaking, patient, tireless in the service of truth. All honor to the men who think God's thoughts over after him out of the laboratories of matter, well knowing that the process takes time and infinite patience and invincible courage. Now the truth about God in his relations to men is more important than the truth about his methods in nature. The truth that makes us holy is more valuable than the truth that makes us wise. The truth of the Word and the truth of the world and the truth of life are treasures worth all patient waiting and earnest toil. And when we find the truth we must hold it with tense grip and obey it with loyal heart.

II. We must be fervent in character. The creed which is followed as a life program will never have its value disputed by any critic. It is a good deal easier to recite a creed than it is to obey it, but not so useful. Truth is not merely to gratify curiosity. Visions are authoritative. As motion is transformed into heat or light or electricity, so truth is to be transformed into character. And it must be positive character. No nerveless, flabby virtue will stand the moral tests of today—tests which are sometimes fierce and often subtle. If we are to be temptation-proof in the moral battles of life we must have on the breastplate of sturdy, uncompromising righteousness. Of the character which is not only correct but fervent, God must be the basis.

The finest character needs him for its existence. No self-constructed moral codes will do. The loveliest things in the life of the soul are of his make. Culture does not give holiness, reverence, saintliness—God does. If we want a righteousness which is a personal rapture and a social glory we must have God for its source, its power, its end.

III. And we must be fervent in service. To be "harmless in the midst of a crooked and perverse generation" is scriptural, but it isn't the gospel of the cross. If Jesus had been content to be known as simply harmless, the Pharisees and Scribes and Romans wouldn't have taken the trouble to build a cross for him. The most splendid characteristic of the civilization which has grown up under the shadow of the cross is its self-sacrifice. In our day a new and splendid emphasis is put upon service—positive service. "To labor is to worship" is the proverb which most easily wins the world's indorsement. But it is very easy to note a tendency to separate service from worship, or to substitute it for worship. The service which is to be patient and complete must have its sanction, and source, and power in God. God must be its inspiration and its end. The love for man which does not spring from love for God is uncertain and crippled. Perhaps it is because spiritual life is at a low ebb that the rage for philanthropy possesses so many and seems all sufficient. In order to be true to those we serve we must be true to God. Jesus is our pattern in service. He addressed himself to all the legitimate needs for men and never forgot his intercourse with God. He who died for men lived with God. We must have him as our model and our Lord if we would have our service steady and thorough and fervent.

May the Spirit be given us all to make our faith sturdy, our characters clean, our service Christlike.—Rev. Wallace McMullin, D. D., New York, in *The Bible Record*.

"CARRY YOUR CORNER."

Text: "Borne of four." Mark 2: 3.

The conditions of church prosperity and power are suggested in these three words.

You recall the incident. The report that our Lord is in Capernaum has filled the house and packed the space outside with an eager audience. While he is preaching, a strange funeral-looking spectacle is seen approaching. It is a pallet, supported at each corner by one who walked with sympathetic face and gentle tread, and on the pallet the wasted form of a man. It is a helpless paralytic, on his way to Jesus, "borne of four."

I. The importance of co-operation in Christian work.

That pallet had four corners. No one person could possibly carry them all. So it is with the family, the church, the State. Each is a multi-cornered institution. The wife or mother may be a perfect woman, yet she cannot make an ideal home herself; the husband and father must co-operate, and so must every child. The pastor may be Peter and Paul and

John rolled into one, but he cannot make an ideal church by himself; every elder, every deacon, every private member, young and old, must co-operate to bring about the desired result. In every enterprise or institution of any value in the world co-operation is the prime condition of success.

Here is a pile of enormous iron links. Singly and apart they are of little worth. But combine them into a chain, make them co-operate one with another, and they can hold a ship to its anchor, amid the wildest hurricane and save a thousand lives.

Why is it that a handful of soldiers can disperse an armed mob of twenty times their number? It is not because the soldier is physically stronger or braver than the civilian. It is because he has learned to co-operate. That is what drill means, and it multiplies every soldier's efficiency twenty-fold. Some churches have the weakness of a mob. Others have the strength of an army.

In this paralytic on his way to Jesus, "borne of four," we have pictured to us the mission of the Church, to bring sin-sick humanity to the Great Physician for healing, and the methods of its accomplishment, through the co-operation of all her members.

II. Therefore note that every one of the four had a corner to carry.

Not one of them loafed along behind, with his hands in his pockets. Each one had a corner. So it should be in the church of Christ. Christ's command and motto for his church is, "To every man his work."

If you have not a corner of Christ's work, if you are content to do nothing for him who gave his life for you, if you are a loafer, a drone, an idler in the church of your Lord, then I tell you kindly, but plainly, your name may be on the church register, but you have small reason to believe it is written in the Lamb's Book of Life.

The Lord does not expect you to carry all the corners. But he does expect you to carry one. If you are a true child of God, the Lord has a corner for you somewhere in his work, a corner for you and nobody but you. If a real child of his, you will never be satisfied till you are carrying that corner.

III. Consider how we should carry our corners.

1. Carry your corner cheerfully.

Those pallet-bearers were engaged in a work that appealed to their kindness and compassion. To help that poor victim of disease back to health and joy was a privilege.

How strange, then, and how revolting it would have been to hear one of the four loudly lamenting the expense and trouble to which he was put, exclaiming at the weight of the sick man, complaining that he had a heavier corner to carry than any of the others, and calling on everybody around to sympathize with him in his hard lot.

And so, my brother, my sister, if you have to contribute an unusual amount, or labor unusually hard, to advance the cause of Christ, do not grumble about it. Do not whimper and whine over it. It has a bad

effect on outsiders. It demoralizes your fellow-workers. It takes the spring out of your own spiritual step. Most unbecoming is it in a worker for such a cause and such a Master as yours. Bethink you whose you are and whom you serve; remember how heavy was the burden he bore on Calvary for you; and carry your corner cheerfully.

2. Carry your corner steadily.

Suppose one of the four had been every little while letting go of his corner, every now and then dropping it to attend to something else. How dangerous to the sick man, how annoying to the other carriers, what a hindrance to progress, such a habit would have been. And what a common habit this is in the church of Christ, the habit of irregularity, of unsteadiness in the performance of important duty.

If your conscience convicts you of having been one of the irregulars, I beg you, in Christ's name, be one no longer. Say, "Lord Jesus, pardon the past, and help me from this hour to carry my corner steadily."

3. Carry your corner bravely.

When the four men came in sight of the house in which Christ was preaching, they found the entrance blocked with a dense multitude. Impossible for one man to work his way to Jesus through that crowd; doubly impossible for four men bearing a helpless paralytic. Had we been one of the four we might have given it up right there and said, "We've done our best and failed; let's carry him back home."

But there was no give-up in those men. If they cannot get through the crowd, they will get around it. They will climb the outside staircase. They will break up the tiling. They will let the sick man down through a hole in the roof into Christ's presence. A bold and original plan, truly; and a splendid thing is bold originality in Christian work, guided by wisdom.

But what objections Little Faith could have raised! "The staircase is too steep and narrow." "It will fall with our weight." We may stumble and drop the sick man and break his neck." "To interrupt a preaching service by tearing up the roof and letting a man down through the ceiling,—what a shocking breach of propriety!"—Thus Little Faith can always multiply objections and magnify difficulties. In all matters of duty Little Faith is a cowardly investigator and a pernicious adviser, as the Bible everywhere teaches.

Well was it for the paralytic that his friends were not of the Little Faith breed. Difficulties only nerved them to greater efforts. Each man of the four takes a fresh grip on his corner. Up the stairs they press, every muscle braced. Out on the roof they go. Soon the astonished audience beneath beholds a helpless form descending, lower and lower, till it lies before the Preacher. With what joy four faces look down to see the glorious issues of their battle with difficulties, their poor friend lying right at Jesus' feet. And with what answering joy Jesus looks up at

them. "When he saw their faith," the records tells us, he healed the poor cripple both in body and soul.

"Their faith" was brave faith, the faith that difficulties cannot daunt, nor obstacles overthrow. Such faith our Lord delights to bless. It is the measure of Christian power and fruitfulness, for Christ's own world is, "According to your faith be it unto you."

Your mission is not to be carried, but to carry; to carry your corner of Christ's work among men, through all difficulties and over every obstacle. Heavy your corner may seem, steep the ascent may appear and beset with difficulties, but look to your Lord, take a fresh grip on his promise, and carry your corner bravely.

4. Carry your corner prayerfully.

The four friends might have carried their corners ever so cheerfully, steadily, bravely, yet unless followed up by Christ's word of power, their labor would have been vain. All their hopes center in him. For the success of their effort they are looking to him and him only. That is the Spirit in which every one of us should carry his corner, with his eye, his faith, his hope fastened on Christ, and his heart ever whispering, "Lord, add Thy blessing, for all our help must come from Thee."

May God give us grace to carry our corners cheerfully, steadily, bravely and prayerfully, making us perfect in every good work to do his will.—Rev. Robert Watson Smith, D. D.

THE ECCLESIASTICAL YEAR—JUNE.

By REV. G. B. F. HALLOCK, D. D.

CHILDREN'S DAY.

CHILDREN'S DAY, RELIGION IN BLOOM.

Some one has spoken of Children's Sunday as "Religion in Bloom." If ever an idea was suggestive of the bloom born of Christianity and hearty, wholesome religion, this beautiful idea of a Children's Sunday furnishes an excellent example. The progression of the age is in no direction more clearly seen than when in all the sweetness and glory of June, the Church of Christ opens her doors to receive, and sheds her benign influence over the children who flock to the flowery festival. It is a never-to-be-forgotten day to every child who participates in the lovely and inspiring service. What its holy influence may be in years to come no one can tell or measure. It may be that the woman steeped in worldliness and forgetfulness of all spiritual claims, and that the man grown old in sordidness or crime will look back and suddenly remember that on a few fair Sundays in the Junes of long ago, they went slowly up and down the aisles of the Church of God, singing praises out of the fulness of pure and sincere hearts. Very sweet may seem the guilelessness of those innocent years to the world-worn man or woman who perforce must sometimes recall them. May they prove redeeming as well!

TEXTS AND THEMES.

Magnets: "I, if I be lifted up, will draw," John 12:32. Snake Bites: "As Moses lifted up the serpent," etc. John 3:14, 15. A Beautiful World: "It shall blossom abundantly," etc. Isa. 25:2. Face Strings: Or How to Grow Beautiful: "They made their faces harder than a rock," etc. Jer 5:3. Light Houses: "Thy word is a lamp to my feet," etc. Ps. 119:105. The Thief In The House: "Who so is partner with a thief hateth his own soul." Prov. 29:24. Foresight and Hindsight: A Temperance Talk: 'A prudent man foreseeth the evil, and

hideth himself; but the simple pass on, and are punished." Prov. 22:3. Castles In The Air: "Now Haman thoughts in his heart, to whom would the king delight to do honor more than myself." Esther 6:6. Picture-Taking: "Can the Ethiopian change his skin," etc. Jer. 13:23. Keeping House in the Heart: "My son, attend to my words; keep them in the midst of thine heart," etc. Prov. 4:21-23. Storms In Life: "A refuge from the storm," Isa. 25:4. How to be a Nobody: "Foolishness is bound up in the heart of a child." Prov. 22:15. How to be a Man: "When I became a man I put away childish things." 1 Cor. 12:11. Hold The Fort: "Endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2:3. Builders: "He is like a man which built an house," etc. Luke 6:48, 49. Strayed Sheep: "All we like sheep have gone astray," etc. Isa 53:6. How to Grow: "As new born babes, desire the sincere milk of the word, that ye may grow thereby." 1 Pet. 2:2. Things That Talk About God: "All thy works shall praise thee, O Lord," etc. Ps. 145:10. Importance of Little Things: "There came a certain poor widow, and she threw in two mites." etc. Mark 12:42. The Best Book: "The law of thy mouth is better to me than thousands of gold and silver." Ps. 119:72. Cooking the Brain: Temperance Talk: "Awake ye drunkards, and weep; and howl." Joel 1:5. Letting The Truth Slip: "Therefore we ought to give the more earnest heed," etc. Heb. 2:1. Wishing and Wishes: "Give thy servant an understanding heart," etc. 1 Kings 3:9. The Giant-Killer: "These were born unto the giant in Gath; and they fell by the hand of David," etc. 1 Chron. 20:8. Kite Talks: The Frame; The Cord that Binds; The Paper That Covers; The Nail That Pulls Down; The Need of a Starter; Against the Wind; The String That Draws Upward; The Hand That Holds. Putting out to Sea; A Cheap Girl;

A Boy Without a Fist; Twinkler, Tinkler and Tattler; Martin's Queer Bargain; The Lake of Gibe; The Plugged Quarter; The Three Sisters; Born for a Crown; The Serpent Enters—Sin; A Life Saver—Christ: Putting on the Uniform—Repentance. True Blue—Confession; Rome Not Built in a Day—Growth; What is it All For—Character; The Master-key—Prayer; Chart to the Ocean—Bible; A Mountain Mover—Faith; The Unused Cistern—Giving; An Unplanted Seed—Service; All in a Nutsell—Love; From Chrysalis to Butterfly.

In these objects may be used. Traps: Unsuspecting Mice and Men. Counterfeits: Coins and Christians. Banks: Gathered and Guarded Treasures. Passports: Avoiding Dangers. Anchors: A Hope that Lays Hold on Christ. A Pocket Rule: How God Measures Men. Seeds: Thoughts, Words and Deeds. Sheaf of Grain: The Harvest Time of Life. Wheat and Chaff: The Coming Separation. Weeds and Flowers: Neglected vs. Christian Children. The Heart: The Most Wonderful Pump in the World. The Eye: The Most Wonderful Telescope in the World. The Eye: The Smallest Camera, Most Valuable Pictures. Lantern: The Best Light for Our Paths. Bread: Soul Hunger. Watch and Case: Body and Soul. Ladders, John 10: 1; Gen. 28: 12. Stones that Talk, Joshua 24: 27; Hab. 2: 11; Luke 19: 40. The Old Dry Bones, Ezek. 37: 1-10. Corn, John 15: 8. Cradles, 1 Cor. 13: 11. The Pedometer, Ephe. 4: 1; Ps. 139: 3. Masks, Luke 8: 17. The Caught Mice, Prov. 22: 3. The Bird's Nest, Ps. 84: 3. The Prison, Matt. 5: 16. Iron Sharpening Iron, Prov. 27: 17.

CHRIST'S LOVE FOR LITTLE CHILDREN

A reason has been suggested why the Lord was so fond of little children, by supposing him to have said: "Dear little ones, let them come; they are the only things down here that remind me of home."

A SYMPATHETIC JEWEL.

I heard Dr. Virgin, of New York, say the other day, that he visited with a friend, Tiffany's great jewelry store. As they went along he saw one jewel that was perfectly lustreless, and he said, "That has no beauty about it at all." But his friend put it in the hollow of his hand, and shut his hand, and in a few moments opened it, and, what a surprise! There was not a place on it that did not gleam with the splendor of the rainbow. And then he said, "What have you been doing with it?" His friend answered, "This is an opal. It is what we call the sympathetic jewel. It only needs contact with the human hand to bring out its wonderful beauty." All childhood needs is that the human hand should touch it, and it will gleam with all the opalescent splendor that can shine from heavenly minds.—Dr. A. E. Dunning.

FAITH.

In a family of several children, one little five-year old was busily watching all the rest at play. Mamma was sick, and all the children were playing with rag dolls except Neddy—there wasn't one for him. Going to his mamma, he asked permission to use the telephone. After ringing, he says:

"Halloo, exchange!"

"Halloo!" came back the answer.

"Please give me Heaven."

There was great surprise in the exchange office for a moment, and then the answer was shouted back: "All right; connected with Heaven."

Neddy then said: "Dear God, please make my mamma well, and send us another rag baby, for we are one short, and I can't play with the children."

This was an actual fact.

JUST AS GOOD.

There's nothing so good, it seems to me,
As a good little boy, unless it be
A good little girl as good as he.

—The Youth's Companion.

THEY GROW.

"From very little boys have grown
The noblest men the world has known."

SEVEN "MINDS."

"Set a watch, O Lord, before my mouth;
keep the door of my lips." Ps. 141: 3.

A mother told her little girl the other day to "mind the door." God would have us "mind the door" of our lips. There are other things we need "to mind." Let us think of seven "minds."

I. Mind your tongue! Don't let it speak hasty, cruel, unkind or wicked words.

II. Mind your eyes! Don't permit them to look on wicked books, pictures, or objects.

III. Mind your ears! Don't suffer them to listen to wicked speeches, songs, or words.

IV. Mind your lips! Don't let tobacco foul them. Don't let strong drink pass them.

V. Mind your hands! Don't let them steal or fight, or write any evil words.

VI. Mind your feet! Don't let them walk in the steps of the wicked.

VII. Mind your heart! Don't let the love of sin dwell in it. Ask Jesus to make it his throne.

CRABS AND FISHES.

"When I call to remembrance the unfeigned faith that is in thee which dwelleth first in thy grandmother Lois, and thy mother Eunice; and am persuaded that is in thee also."—1 Tim. 1: 5.

It is well known that crabs walk after what the children call "sideways" fashion. Once upon a time this, it is said, greatly disgusted the fishes, and after due con-

sideration, they resolved to teach these crabs to go forward. Accordingly they started a Sunday School and collected all the little crabs of the neighborhood to receive instruction. At the close of the first day it is reported that the teachers were delighted at the progress made, and dismissed their scholars after obtaining the promise that they would come again on the following Sunday. Accordingly when the day came they were all in the places, but, to the great surprise of all the fishes, their pupils were all going "sideways," as before. However, not disheartened, they set together with a will to do the business over again, and by the end of the day not only was the error ratified but the teachers were filled with the hope that their scholars were established in the habit of "going forward," and so they dismissed them a second time. Sunday came around again, and the crabs were once more in their places, but, to the utter dismay and disappointment of the benevolently disposed fishes, the crabs were all going "sideways" as badly as ever. A teachers' meeting was immediately called to consider what was best to be done. The problem was soon solved by an elderly fish, who made a short speech to this effect: "You see, my brothers and sisters, that we have these crabs under our control for one day only, whereas they return and watch their fathers and mothers the other six days, and the influence of their example in the six days in the wrong direction more than destroys any good we may be able to effect in the right direction in only one."

THINGS TO WATCH.

"Watch." Matt. 26: 41.

I. Watch self. This is very important, and you will have all you can well attend to if you keep self in subjection.

II. Watch your eyes so that they will look upon the beautiful and see the wants of the needy.

III. Watch your nose so that it will keep in the right direction, and not go prying around where you have no business to go.

IV. Watch your mouth that nothing unclean enters, or that nothing vicious comes out.

V. Watch your tongue that it speaks no guile nor unkind words, but is used to praise and honor God, and to teach the Gospel.

VI. Watch your hands that they steal not, nor be idle, but use them industriously.

VII. Watch your feet that they do not lead you into saloons, nor into any other evil places, but that they walk in the pathway of duty and the highway of holiness.

VIII. Watch your temper so that it will not run away with your soul and body, and shipwreck you on the rock, hate.

IX. Watch your mind that it may be like minded with Christ. In fact, watch self at all times and in all places, and ask God

to help you to gain the victory so that you may be a dutiful child, a true citizen in the full sense of the word.

BURNING AND SHINING.

"A burning and a shining light."—John 5: 35.

Let me speak a little parable. One day a little lump of coal, dug out of the dark pit, lay on the surface. It looked around at this fair, bright world where are so many beautiful and useful things. And it began to wonder of what use it could be in such a world, till it grew discontented with itself. "Of what use am I, poor black thing that I am?" it said. "I can't gleam forth rays of beauty like my cousin the diamond. No man will take me to help build his house with. I'm not even fit for that. None will use me to make a highway. I'm not even fit for that. Neither, like the millstone, can I grind corn for men. I'm just useless, useless," and it grew very sad.

But, as it was thinking these things, a hand lifted it up and brought it into touch with fire. That was a glad day for it, for at once it felt that between fire and it, there was sympathy. It had the capacity to receive fire and burn, and that could not be said of the other stones it had been casting an envious eye at. So the fire entered into it, and as it took fuller and fuller possession of it, it became "a burning and a shining light."

I. Shall I explain my parable? You are like that little lump of coal. You wonder of what use you can be in this world. You can't be a king, or a wise philosopher, or a writer of great books, but, for all that, you may become "a burning and a shining light." John the Baptist said of Jesus, "He shall baptize you with the Holy Ghost and with fire." The Holy Ghost is that heavenly fire. And you, like the coal, dark enough in yourself, have the capacity to receive this fire. The little dog you play with, the horse that carries you, the stones and trees around you, have not that capacity. But you have. Only get this holy fire from Jesus, ask him to baptize you with the Holy Ghost, and you will "burn," as Jesus made the hearts of two disciples one day "to burn within them by the way"; and "burning" you will shine, and so become "a burning and a shining light" in this dark world.

II. Some of you may wish to shine, but not to burn. There are some things in the world that shine without burning. I'll mention one, the will-of-the-wisp. Wise men call it "Ignis fatuus," which means "foolish fire." It shines, but doesn't burn. It is but a false light, that only leads men astray. Remember that to be true you must burn as well as shine, like the little lump of coal. See to the burning, and the shining will soon follow. May you all receive of the holy fire from Jesus, and become "burning and shining lights." Then after you

have shone in the world for a while you will shine in heaven, like the stars, for ever and ever.—Rev. George Elder.

TAPPING THE WHEELS.

"Take heed unto thyself."—1 Tim. 4: 16.

Children, did you ever see a man at the depot go under the cars, and with a hammer tap the wheels? He does that to see if they are sound, and able to stand the strain of running to the end of the road. If the wheel is all right it sounds like this (tapping a small iron wheel). But if there is the least crack in it the sound will be like this (tapping a sheet of iron that has a flaw in it). Just as men find out by tapping whether the car wheels are all right, so we may find out by taking heed to ourselves whether we are right or not.

It would be dangerous to send out the cars with even one cracked wheel. All the rest might be sound; but one crack might wreck the train. An excursion train full of people, who were going to enjoy themselves, was thrown off the track, and many people hurt, and two lives lost, by a broken wheel. It had been tapped before it started, but it was thought that the man did it carelessly, and did not listen carefully to the sound—did not "take heed."

These children have started on the journey of life. It is full of good things, but there are many dangers. We will get through all the dangers, if we only tap the wheels and keep them sound. That means, if we only take heed to ourselves and keep right.

Take heed what you are. Be God's children all your days. Think of Jesus, your Elder Brother, and try and be like him. He, when a boy, took heed to himself, and was always right. Study the Bible, for that will tell you how to live. If you do this, the wheels of life will always be sound.

Take heed what you do, and where you go. These things make life. What we do are the habits and tempers of life, and where we go makes our surroundings. Some children are selfish, and want the best of everything. When they divide with others, it is the poorest part which they give. At the table they want the best piece of meat, and every-where self is most thought of. That boy or girl had better tap the wheels. There is a crack in them, and by and by there will be a wrecked life.

Life is called "A bundle of habits." What are habits? What we do often, until we incline to do them, and want to do them. When a thing becomes a habit it is easy to do. If life is a bundle of habits, it is a bundle that we are carrying all the time, so we ought to take heed what we put into it. There are industrious habits, idle habits, careless habits and bad habits.

Children, take heed to all these things, and, with God's help, you will grow up to be noble men and women, and pass through the journey of life without a wreck!—Rev. William Armstrong.

SOAP BUBBLES.

"O how lofty are their eyes! and their eyelids are lifted up." Prov. 30: 13.

Children, did you ever see any one that looked just like our text? I am sure you have. Is our text a looking-glass, in which some of you see your own likeness? I hope not. It describes the proud and vain, whose eyes are so lofty. The proud and vain are more despised than any other sinners. They generally seek the ear of others by boasting, and often speak great swelling words of what they think, and what they are, and what they can do. All these great words are like soap-bubbles.

Did you ever blow bubbles? How beautiful they were when the sun shone, and reflected on them the trees and fences and flowers! But the bubbles burst, and all the beautiful things were gone; for there existed only the shell of the bubble. So pride and vanity and boasting are only soap-bubbles which some people blow. They may seem to them beautiful, but they are only bubbles and soon burst, to their mortification.

When I see a boy boasting of being greater than any other boy, I say he is only blowing soap-bubbles. True greatness is modest, it is quiet, and does not boast of itself. When I see a girl vain of her accomplishments or her beauty, I think of the soap-bubbles. She ought to be happy in her accomplishments. By them she may enjoy life better, please others more, and do good; but vanity will spoil all this.

When I hear a man boasting of his farm, horses, wealth, influence, I think those are all soap-bubbles. They glitter a good deal, but not more than the bubble. A mandarin, who was a great man in China, appeared on the streets with jewels all over his dress. An old man followed him through the streets bowing, and thanking him for his jewels.

"What does the man mean?" said the mandarin. "I never gave him any of my jewels." "No," replied the old man, "but you let me look at them, and that is all you can do. Only you have the trouble of watching them, and I have no trouble with them."

When I see a woman proud of her social position, and not using it to do good, I think of soap-bubbles. Girls, when you go into society, take with you a loving heart, and with God in your life you will be far happier than the queen of fashion.

Heaven with its glory is real. All good and nobleness on earth are real, but pride and vanity are bubbles.

"Vanity is seen, in part,

Inscribed on every human heart;

In the child's breast the spark began,

Grows with his growth, glares in the man."—Rev. William Armstrong.

TAKE CARE OF THE LAMBS.

A gentleman was walking over his farm with a friend recently, exhibiting his crops, herds of cattle and flocks of sheep, with all of which his friend was highly pleased, but with nothing so much as his splendid sheep. He had seen the same breed frequently before, but had never seen such noble specimens, and

with great earnestness he asked how he had succeeded in rearing such flocks. His simple answer was, "I take care of my lambs,"—Treasury.

CATCH THEM YOUNG.

There is an old story about a little fish which cried out to the man who had caught it, saying, "Let me go; I am too small to be worth much; wait until I'm larger." "No, no," said the man, as he put the fish in his basket, "If I wait until you are larger, you won't bite the hook." The Sunday School is designed to hook 'em while they are small.

Young as we are, we are not too young to do wrong, as our parents and teachers well know. We are not too young to form bad habits, which may blight our whole lives. No; and we are not too young to love Jesus, and try to please Him.

THE BEST FOR BABIES.

A young lady was talking about her brother, who had just entered the medical profession. She confessed that he was not much of a physician yet, but he had got far enough along to doctor babies! Of course she thought he was successful in that line. Whether the undertakers and mothers agreed in the verdict is not recorded. Little lives go out so quickly that of all people, babies need the best professional skill. The application to the Sunday-school is obvious. The Primary Department needs and is entitled to the best teachers. Those little people are impressible. They believe what is told them. Thoughts of God, of Christ, of eternity, of right and wrong, move them more quickly and abide longer in their fresh souls than in the more hardened natures of adults. Look out for your infant school first, last and all the time.

EARLY AND LATE.

Go to bed early—wake up with joy;
Go to bed late—cross girl or boy.
Go to bed early—ready for play;
Go to bed late—moping all day.
Go to bed early—no pains or ills;
Go to bed late—doctors and pills.—W. S. Reed.

"KEEPS."

Suppose you teach the children these "Five Things To Keep," and then ask them if they will add other "Bible Keeps" to the list:

Keep the commands of the Lord.
Keep thyself in the love of God.
Keep thy heart with all diligence.
Keep thy lips from speaking guile.
Keep thy feet from the way of evil.

—*Young People's Standard.*

WE WILL BE BRAVE.

It is said of an old Roman general that when he heard on a great procession day in Rome the old men shout, "We have been brave!" he sighed: "When they can no longer go to battle, who will take care of the country?" Along

came the young men with a shout, "We are brave!" The old man sighed: "Alas! these, too, will soon be gone, and who will take care of the country?" After a while it was said, "Here come the children." The old man leaned over his staff and listened anxiously to distinguish their shout. At last he caught it: "We will be brave." "'Tis enough," he cried; "the country is safe."

GRATITUDE.

Relating his experience in a child's hospital a physician tells the following touching incident of a child's gratitude: One little fellow had to have some dead bone removed from his arm. He recovered, and seemed to think that I had taken much interest in him. The morning he was to leave he sent for me. When I reached his bed I bent over him. "Well, Willie," I said, "Did you want to see me specially?" The little fellow reached his hand up and laid it on my shoulder as I bent over him, and whispered, "My Mamma will never hear the last about you." Could gratitude have been more beautifully expressed? And so ought we never to let the world hear the last of God's blessings on us.

RELIGIOUS WORLD.

So rapidly has Sabbath desecration increased in England that a special conference has been called to meet in May for the purpose of discussing the situation.

The Baptist Home Missionary Society has voted to join with the Methodists and Congregationalists in establishing a home in Porto Rico, for training native preachers.

Protestant Christianity is rapidly growing in Hungary. One-fifth of the entire population, some 4,000,000 souls, are in the Lutheran and Reformed Churches.

Dr. Torrey says that he has had better co-operation from the newspapers of Philadelphia than from those of any other city so far visited. Not only has considerable space been devoted to the meetings, but the notices are very sympathetic. The revival is thus being spread all the more rapidly.

Gospel literature, especially the "live" kind, is coming into great demand, according to reports from colporteur sources.

Since the Welsh revival began, the Baptist churches in that country have gained over 25,000 members. Someone has estimated that if the white Baptist church in the United States had made the same proportionate gain it would have increased by about 550,000 in the last year.

The latest report shows that there are now 67,551 Christian Endeavor societies in the world. Of these 45,250 are in the United States.

Rev. F. B. Meyer will be sixty years old in May, 1907, and will then have held the pastorate of Christ Church, Westminster Road, fifteen years. He has addressed a letter to the members of his church in which he tenders his resignation, to take effect at that time. He will then devote himself entirely to that wider ministry which has made his name familiar to Christians the world over.

The Catholics of England are reported to be working very energetically for separate Catholic schools supported by the state. They are holding meetings at which the true faith is described as being endangered by secular education.

Dr. G. Campbell Morgan will spend August and September at Northfield, leaving England for his usual American trip late in July. He will preach six Sundays, morning and afternoon, at the Fifth Avenue Presbyterian Church, New York.

CHURCH METHODS DEPARTMENT.

REV. ALBERT SIDNEY GREGG, Editor.

Resolution for readers who use suggestions: "Resolved —That I will try to put as much into this Methods of Church Work Department as I take out of it."

Communications relating to Methods of Church Work may be addressed to the editor of this department at No. 21 Merwin Street, Springfield, Mass.

SCIENTIFIC ILLUSTRATIONS.

Modern science may be used very effectively in illustrating spiritual truths. A collection of sermon topics and leaflets obtained from Dr. George Wood Anderson, pastor of the State Street Methodist Episcopal Church, Troy, N. Y., shows how it can be done. In announcing a series of sermons on "Spiritual Laws in the Scientific World" he used a form which arrests attention and creates a mental and spiritual "appetite" for the promised sermons. Perhaps the most striking feature of this letter is the emphasis on the revelation of God in nature. Because of its rare value in suggesting a way of approach to the mind and heart of the modern multitude so saturated with scientific modes of thought the letter is herewith given in full:

State Street Church,
Pastor's Study.

Troy, N. Y., October 1, 1904.

For every question of the soul there are two answers, the one spelled out in letters and written in the Book, the other revealed in the sweet whispers and songs of the outer world. To one versed only in letters, the message is one of rules and commandments and therefore somewhat limited in its application to the greater and more subtle problems of life. But to one whose vision enables him to see through the Book into the outer world, with ears tuned to hear the messages of the wind and wave, and nerves sensitive enough to detect magnetic waves there comes a revelation of laws and principles that give him a full and comprehensive answer to all the questions that may arise. No field is more prolific of good evidence in spiritual matters than is the modern scientific world. The lightnings, at which our fathers stood in such great fear and awe have become our servants. Not only do they echo our words in the telephone, reflect their splendor in the incandescent, and stand like chained captives to light our streets, but they serve us full as well in the world of spiritual teachings. The working of God's Spirit in the hearts of men has never been so clearly illustrated as of late years through the realm of electrical science. It is our purpose, as you will see by the following announcement to consider some questions that arise in every soul, state briefly the Bible answer, and then look to the realm of modern science with its wealth of invention and discovery, to illustrate and make clear its teaching. We will be glad to have you worship with us.—George Wood Anderson.

SUGGESTIVE TOPICS.

The sermon topics used by Dr. Anderson are herewith given.

OCT. 2—IS THERE A SILENT AND UNSEEN GOD?
His presence and discovery illustrated by the unseen, mysterious workings of electrical energy.

OCT. 9—CAN GOD SPEAK TO MAN?

The statements of the Bible made clear by a study of wireless telegraphy.

OCT. 16—DOES GOD GIVE STRENGTH AND GUIDANCE?

A study of electrical potential as an aid in understanding the Bible teachings.

OCT. 23—CAN DIVINE POWER COMMUNICATE ITSELF FROM MAN TO MAN? A QUESTION OF INFLUENCE.

The power of influence exemplified by electrical conductors and insulators.

OCT. 30—DOES GOD RECORD OUR THOUGHTS AND ACTIONS?

The value of the X-rays and the sensitive plate in answering the question.

NOV. 6—IS THERE A CURE FOR THE MALADY OF SIN?

The workings of God's Spirit illustrated by the X-rays, Ultra-violet and other forms of radiant energy.

NOV. 13—CAN GOD BE OMNIPRESENT?

Illustrations from the telephone and telegraph.

NOV. 20—CAN GOD GIVE AND NOT BE IMPROVERISHED?

Radium, Uranium and kindred radio-active elements as illustrations.

NOV. 27—WILL THE FUTURE REVEAL A BETTER AND HIGHER CONCEPTION OF GOD?

A prophecy based upon the revelations of the spectrum and invisible radiation.

DEC. 4—HAS PROVIDENCE, UNRECOGNIZED, BEEN SHAPING OUR LIVES?

An answer based upon a study of the hitherto unrecognized influences of electrical energy.

Services begin promptly at 7:30.

THE TEMPLE OF THE SOUL.

Closely related to the sermons on "Spiritual Laws in the Scientific World," is another series by Dr. Anderson on "The Temple of the Soul," which is also given.

NOV. 12—THE TEMPLE OF THE SOUL. A sermon on the architectural beauty of the human body.

NOV. 19—THE ILLUMINATION OF THE TEMPLE. A sermon on the sense of sight.

NOV. 26—THE MUSIC OF THE TEMPLE. A sermon on the sense of hearing.

DEC. 3—THE REFRESHMENTS OF THE TEMPLE. A sermon on the sense of taste.

DEC. 10—THE PLEASURES OF THE TEMPLE. A study of the sense of feeling.

DEC. 17—THE INCENSE OF THE TEMPLE. A discussion of the sense of smell.

This series was followed by sermons suggested by a study of physiology: "The Blind Spot in the Eye," illustrating why some good men fail to see many of the important obligations of life; "Locomotor Ataxia," illustrating how one may miss his aim; "Salt as a Heart Stimulant," illustrating the necessity of the Holy Spirit in giving a rhythmic pulsation to the religious life.

THE "BOY" PROBLEM.

Rev. E. Alonzo King, of Sandusky, O., says the "boy" problem has largely disappeared because pastors and teachers have stopped reading books about the boy and have gone to work on the boy himself. The physical boy is given a larger place in plans for church work. A gymnasium or play room is now regarded as an important factor in the religious training of the boys. One pastor says that after he has given his mischievous boys a half-hour dumb bell drill he can do almost anything he wants to with him. A country pastor in Ohio has found that lawn tennis is helpful in holding boys' and young men during the summer months. The court is in the church yard where the young people gather of evenings to play. Some young men who had been interested by a singing society that met the winter before had been held through the summer by their interest in tennis. Before that they wasted their spare time in saloons. One minister has a class of boys that no one else will take. They meet in the parsonage for fifteen or twenty minutes and then go home. In the afternoon they attend a ball game. Their fathers attend the game also so the church can accomplish little in that direction; but the pastor gets the boys for a little time each week.

BARACA METHODS.

In 1890, Mr. M. A. Hudson, a Baptist layman of Syracuse, N. Y., led the young men of his church into a class organization which was named "Baraca," adapted from the Hebrew word *Berachah* ("blessing," 2. Chron. 20: 26). The idea spread until now there are 1,200 classes in several denominations. These classes are banded together in the Baraca union, with head-quarters in Syracuse. The Baracas have a paper, "World Wide Baraca," and a propaganda department which is seeking to unite young men's classes everywhere. There is a striking similarity between the Baraca movement and the beginnings of both the Christian Endeavor and the Young Men's Christian Association movements. It does not draw the young men away from the local church, but rather makes them better local workers, one of the objects kept steadily in view being to make the young men feel that they are a part of the larger institution—the church—and not separate. The Baraca platform is "Young men at work for young men; all standing for the Bible and the Bible school." A regular class organization is formed consisting of president, vice-president, secretary and assistant secretary, treasurer, librarian, standard bearer, press reporter, teacher and one or more assistants as the class may choose. These

officers are elected the first week in October and March, and constitute the executive committee. The president presides at all meetings and business is transacted in the following order each Sunday: Call to order, prayer, class song; passing memberships by assistant secretary; notices for the week by secretary: any one sick or in distress; collection by treasurer; lesson by teacher (30 minutes) who closes by prayer, secretary's report of attendance for the day; treasurer's report for the day; "friendly shake" service. Each man in the room is expected to shake hands with every other one and to introduce visitors and strangers. Each member of the class is given something to do, either as an officer or as a committee man. The "reporter" has charge of the advertising department and keeps in touch with the local newspapers. He sees that the doings of the class are promptly written up and sent to the papers. He also has charge of the Baraca paper subscription list. The librarian looks after song books and lesson leaves which he distributes and collects at each meeting. The secretary takes the cards signed each Sunday, and enters them in the class ledger, marking each man 1 for attendance, 2 for attending church this morning, 3 for attending church last Sunday night, 4 for having Bible with him at class. The teacher sees that a letter of welcome is written to each new member and visitor. Absentees are looked after by the membership committee. Baraca standing committees are: Hustlers, membership, social, literary and athletic. They consist of three or more persons appointed by the executive committee. The hustlers are on the watch at every Sunday church service for strangers and invite them to sessions of the class. They visit during the week and invite all men who do not go to Sunday school and as far as possible interest all men in the Baraca. Some pastors find the hustlers of great service in aiding them in pastoral work. The social committee sees that each new member and all visitors on Sunday are introduced to all present. They also do all in their power to create a social spirit among the members either by socials or entertainments.

Indifferent members are visited by the membership committee. All music is in charge of the music committee. All the literary work of the class is in charge of the literary committee including debates and lecture courses. The athletic committee has supervision of athletics such as base-ball, basket-ball, bicycle meets, tennis, etc. Thus the social, intellectual and physical natures of young men are inseparably linked to the religious and spiritual, all revolving around the Sunday Bible class.

A CONTINUOUS REVIVAL.

Rev. Chellis E. Nichols, pastor of the Tabernacle Baptist Church, Albany, N. Y., is engaged in a continuous revival the year round, yet without strain or overwork. There is a steady stream of accessions and baptisms. The atmosphere is delightfully spiritual. In a general way the method used is to hold Sunday evening after meetings. A gospel sermon is

preached and the service in the auditorium formally dismissed with the benediction. As the people are going out, the pastor and his workers slip down the back way to the vestry, where they begin singing usually with piano and orchestral accompaniment. As the members stream into the vestry they bring with them visitors and others who are not pronounced Christians. After a song or two and a brief prayer, testimonials are called for. After the testimonies, the pastor asks all who wish to become Christians to stand or hold up a hand, while the congregation bows in silent prayer. This service lasts about twenty minutes. Careful attention is given to the closing exhortations, which are really a continuation of the sermon. After the service the pastor meets those who indicated a desire to become Christians, learns their names, and arranges for them to call at the parsonage some week night. By steadily following up each one personally and with the aid of the Baracas new converts are gained, and absorbed into the working force of the church. The Baraca class of this church is very effective in all departments, under the leadership of Mrs. Nichols, wife of the pastor.

FOR JULY EVENINGS.

Mr. Nichols whose continuous evangelism has just been described, uses a variety of methods for attracting the people to his services. To offset the warm weather of July evenings, he once had a series of services for Men, Women and Young People. In each service there was something out of the ordinary. The preliminaries of the men's service was largely in the hands of the deacons. Pastor and deacons met in the vestry and marched in together. The senior deacon had charge. One read the scriptures, one prayed, one led in the responsive service, and the pastor gave the address. Music was furnished by women singers, and the congregation was divided, the men sitting in the middle and the women on the sides. The women's service was in charge of the Women's Missionary society. It chanced to be a rainy night, but the women rallied in full force. A committee met the people at the door and asked the couples to separate so the women could enter in a body and occupy the middle of the church and the men sit on the side. This was agreeable to all save one or two rather young couples, whose enjoyment of the service would have been greatly reduced by being obliged to separate for the evening. The men furnished the music, and Mrs. Nichols gave a very appropriate address on "She hath done what she could." The service for young people was in charge of the president. The speakers were selected from their own numbers. They occupied the body of the church. Music was furnished by the choir. The striking feature of this gathering was the high grade of speaking by those who took part. There was intense but good natured rivalry to see which set would have the largest audience and the result was all the services were well attended.

A CALENDAR FOR A SMALL CHURCH.

Rev. Will A. Dietrick, of Highland Church, Cleveland, O., tells how he publishes a monthly calendar and defrays the expense by advertising. The editing is done by the pastor and the labor of obtaining advertisements and the clerical work of issuing the monthly statements to advertisers and making collections is performed by a very helpful circle of King's Daughters. Enough money is raised to pay for the calendar for monthly distribution and a printed order of service for each Sunday.

The printed order which contains no advertising matter is distributed at the opening of the service, while the calendar which is called the Highlander is distributed at the church door after service thus avoiding the introduction of advertisements into the worship and also more generally assuring the distribution of the paper. The printer's bill for each issue is \$5 and the expense of printing the orders or service for each Sunday is \$1.50 or \$6 per month of four Sundays. The advertising rate is \$2 per quarter page per issue, \$3.50 per half page, \$5 for full page. Total receipts from the advertising are \$21, leaving a profit of \$10 each month, where advertising contracts are taken for but a single month. The profits are reduced, however, by concessions to advertisers who contract for the same space for six or more consecutive months. One number is issued for July and August, thus cutting down expenses. Mr. Dietrick says it is not difficult to obtain advertising for his calendar in a city like Cleveland, but it might be harder in a small town. When the Highland church began publishing its calendar on the above described plan three years ago it had a membership of 80. The membership is now 140.

A BULLETIN OF SOME KIND.

Commenting on the value of a bulletin Mr. Dietrick says: "It compels forethought and careful consideration in every branch of church work. It affords an excellent advertisement for the church in its community, and puts a comprehensive summary of its activities in the hands of each member. It becomes a valuable historical record of church progress and achievement."

Another point is that it keeps everybody fully informed, promotes co-operation and prevents misunderstandings. Some ministers use a mimeograph or hektograph with which they prepare circulars containing announcements of information about the church which they either distribute on Sunday or send out by mail. Such a circular letter mailed to a congregation once a month or once a quarter is better than nothing, and is perhaps the cheapest form in which a bulletin can be issued. If some of the young people can be trained to do the work all the pastor will have to do will be to prepare the original copy, and even that may be done by another if the material is furnished.

CHURCH ADVERTISING.

Dr. J. M. Buckley in a pertinent editorial in the Christian Advocate gives some good advice on the subject of advertising pulpit subjects. The point he makes is that the advertising should be confined to the service or feature of the church work which it is desired to develop. If the Sunday night service is weak do not confuse by advertising both morning and evening topics, but concentrate upon the night meeting. A large amount of legitimate publicity can be obtained in the newspapers if the matter of preparing the notices and sending them to the office in season is looked after. A notice should be in the hands of the editor at least twenty-four hours before the paper is published. It stands a still better show if he has it in hand several days in advance. He can have the type set and get it out of the way of "live news" which frequently develops at the last moment. A late church item stands little show if the editor's desk is piled up with newspaper matter which he is obliged to condense and sift to the last limit. Aside from a church calendar and an occasional advertising card the ordinary newspaper is perhaps the best general medium in existence for giving publicity to the work of a church or group of churches. Most editors are willing to publish church news if it is sent to the office. Such matter should deal with all the activities of the church with liberal mention of names. The more the pastor gives his people credit in public for what they do, the harder they will work.

THE SURPRISE BAG.

A clever way to remember the aged and other shut-ins is for the young people to prepare for them a bag of surprises. It is done by each one of a number, say fifteen or twenty persons, preparing some simple gift which is wrapped in a neat package. After the packages are brought together they are dated, beginning with the first day of the month for instance, and after the entire number of packages have been dated they are then placed in a bag or neatly decorated box and sent to the person for whom they have been prepared with a letter stating that they are to be opened on the days designated. Of course the name of the giver will appear in each package and it adds very much to the value of the gift to enclose a note containing a scripture verse or some appropriate quotation. The shut-in will take great delight in opening each package as the days arrive. Wherever used, this plan has been very effective in relieving the weariness of being kept in doors and has aroused much gratitude in the heart of the receiver.

A LETTER FOR EACH DAY.

The Superintendent of the Congregational Sunday School at Adams, Mass., was remembered by his scholars in a way that touched his heart when he was about to start some months ago for a trip to Europe. A number of them had written him letters which were to be opened on certain days

while he was on the ocean. They were so scheduled that he would be hearing from some members of the school each day in their own hand writing during the entire ocean voyage and for sometime after he had landed.

VALUE OF APPRECIATION.

In nearly every Church or Sunday School there are a few earnest and devoted workers who carry the burden year after year and are regarded as parts of the very building itself. Occasionally a person who has been very active will suddenly lose interest and refuse to do anything. The pastor and their associates are at a loss to understand the reason for the strange conduct. An explanation is suggested. Usually in such cases it is found, if the truth can be reached, that they have scarcely ever received a word of recognition or appreciation for what they have been doing. All their efforts and sacrifices have been taken as a matter of course. When anybody failed, the faithful few were called upon to supply the deficiency and often not even thanked for it. A pastor can do a great deal to hold a faithful corps of workers in Sunday School and other departments by creating an atmosphere of appreciation for what is done. The human heart craves it and feels a loss when it is not given.

OLD HOME SUNDAY.

In some parts of New England a custom has grown up in recent years of holding old home services usually in the early Summer. On such occasions former pastors are invited and if they cannot come they send in messages. All former members are asked to come back for a Church re-union. Sometimes the oldest member of the Church is brought forward and given the seat of honor. In any event the old people are fully recognized and made to feel that they have not been forgotten. A meeting of this kind appeals strongly especially in the communities where family ties and intermarriages have united the people.

OLD FOLKS DAY.

A young pastor was once told that if he would pay attention to the children and to the old folks he would have no difficulty in getting along with his people. Children's day has claimed a great deal of our thought but now it is noteworthy that the old people are being given more of a place in the plans for church work. Old folks day usually held once a year is becoming an established part of church activities in many places. Young people of the Methodist Episcopal Church of Hudson, Mass., have brought together young and old in their Church by furnishing carriages on Old Folks day for bringing all the aged and the shut-ins to Church. It is a happy time for all and the entire community shares in the beneficent results.

SHOP BIBLE CLASSES.

A hint can be taken from the activity of the Y. M. C. A. in its shop Bible classes in a number of the large centers. Laymen are invariably enlisted as teachers because they do not arouse the denominational prejudice that would result if ministers engaged in such work. This is the Y. M. C. A. policy and it is successful but is does not necessarily exclude pastors from arranging for shop Bible classes where opportunity affords. Such meetings are held at noon and the class lasts from twenty minutes to half an hour. Sometimes the phonograph is taken along and is used in the opening exercises. On other occasions a small organ and hymn books are used. A large shop in a Mass. factory town bought the organ and books outright for the use of the association workers. Mrs. H. K. Christie of Albany, N. Y., has demonstrated that shop Bible work can be successfully carried on by a woman, and her achievements in this line suggest a new field for women workers who do not care to enlist in the ordinary form of Church activities. Mrs. Christie is accompanied by two other workers and usually opens her services by singing some appropriate song to the accompaniment of guitar or autoharp. The practical result of the shop Bible classes among men is to get them interested in the Bible and started to attend Church services. Both men and women can be reached and brought into contact with Christian people by this plan who would perhaps never venture into a Church alone.

A MINISTER'S RECREATION.

A minister once declared in a preachers' meeting that he would rather go fishing on Monday than to listen to another man's paper. He undoubtedly expressed the feeling of a good many pastors who recoil from anything like mental labor or seriousness following their Sunday labors. If they are obliged to listen to anything and would be absolutely frank about it, their choice would probably be to lie back and listen to a humorous lecture or something that requires no mental effort and did not stir up any sense of duty. Men in the ministry who stand the strain, deliberately indulge in some forms of relaxation at regular intervals, and if the truth should be told some of their diversions would cause a great deal of merriment. Fishing, hunting, bicycling, experimenting in chemistry and electricity, flying kites, working a garden, making steam engines, tinkering in a carpenter shop, mending kitchen utensils, putting up screens, making swings, gathering geological specimens and so forth are among some of the ways in which a man may find relaxation from sermonizing. The writer knows one pastor who is an expert cabinet maker and was told if he ever got out of a job as a preacher he would be given a position at \$100 per month in a cabinet shop. An

amusing discovery was made revealing the way in which a prominent Boston minister diverts himself when he is troubled with brainfag. He has a large Church in the heart of Boston and carries many heavy responsibilities and if he had no way of easing the strain upon his mind something might give way. This brother who is a leader in his denomination finds relief from his ministerial troubles by playing with toy locomotives. He has a track on the fourth floor of the parsonage which begins in the hallway, running through a doorway into a vacant room, forms a graceful curve, comes back through the doorway again and makes another loop. He has a fine assortment of engines and cars. He greatly enjoys watching the wheels go around.

A SIMPLE SCRAP SYSTEM.

About the simplest device for handling clippings is to dump them all into a drawer or box and then when you want a clipping on any subject dig for it. A little better plan is to have loose clippings pasted on sheets of brown paper ten by twelve inches in size or at least large enough to allow three newspaper columns to be placed side by side and leave a little margin to write sideheads. Each clipping can be classified as it is pasted and then as the sheets accumulate can be indexed. The sheets should be made up in bundles of one hundred. The first set can be numbered from one to one hundred, the second set can be numbered with the letter "A," which, after the whole alphabet has been used would give 2700 sheets of clippings. This system can be kept up by a child when it is once started. The index can be carried on lecturing trips and loosened sheets slipped out of the package and mailed if there is a call for them. Besides preserving clippings, this system may be used for recording references to books and magazine articles.

A PUNCH FOR COIN CARDS.

There are many ways in which a coin card can be used for enlisting children and young people in raising money for Church purposes. Sometimes a few cards holding dimes or quarters may be wanted and the pastor or superintendent will not know there to find them. They are not hard to make and the tools are inexpensive. The chief requisite is a punch. The punch can be made by a bicycle repairer out of what is known as bicycle tubing. The cutting end can be turned on the lathe so that it will make a hole through the cardboard the size of a dime or twenty-five cent piece. The outside of the punch should be straight and the bevel should be inside and at a slant so that as the hole is cut the circular piece can be easily thrown aside. A punch of this kind should be hammered with a wooden mallet and not with a hammer because the hammer will batter the metal. After the holes have been cut in the cards a strip of thin gummed paper can be pasted on the back and allowed to overlap so it can be pasted down and hold the coin in place.

SOLICITING BY MAIL.

Rev. John L. Fort, Jr., Pastor of Ash Grove M. E. Church of Albany, N. Y., has inaugurated a plan for raising the money for current expenses which avoids both personal soliciting and public appeals. It is an adaption of what is known as the Reynolds system of making apportionments. While the idea is not new, some new features are employed by Mr. Fort which make it successful in his Church. For several years, money has been raised by entertainments and emergency appeals. The finances are rapidly being placed on solid basis of direct giving under the new plan. The first step was to estimate the total amount needed which was then divided among the members of the Church, each one being apportioned a share according to ability. This apportionment was made by the pastor and the treasurer of the Church. The pastor drafted a letter and a subscription card which was sent to each member accompanied by a little tract of eleven pages, entitled, "What a local church has done," by Rev. J. W. Magruder, a description of the financial system of

the Old Wesley Chapel in Cincinnati. The amount of the apportionment of each individual was filled in on the card and a blank left for signature and street number. It has been Mr. Fort's ambition to in time incorporate all the benevolent collections into this system so that every dollar will be raised in one budget. As a beginning he is soliciting monthly subscriptions for the benevolences, combining a number of the claims in one fund and making a separate fund for missions. Envelopes are to be provided so these subscriptions can be paid monthly. In the case of weekly apportionments for Church support 52 envelopes are sent to the subscribers at the beginning of the year, and statements are rendered quarterly. In any plan based on the apportionment principle there is danger of arousing the resentment of some who feel that they are being "taxed." Everything depends upon the way the letter is worded. We herewith give Mr. Fort's letter in full as this is a splendid model. The subscription cards for current expenses and benevolences are also shown.

The Ash Grove Methodist Episcopal Church

I cheerfully agree to pay for the general expenses of the
ASH GROVE METHODIST EPISCOPAL CHURCH the
sum of \$..... weekly beginning April 1st, 1906. It
is understood that a bi-monthly or quarterly financial statement
shall be sent me and all arrearages promptly collected.

(Signed)

(St. and No.)

I hereby subscribe for the benevolences of the Methodist Episcopal Church, including Conference Claimants, Church Extension, Freedman's Aid, Education, American Bible Society, Tract Society, Troy Conference Home Missions, and Episcopal Fund, per month, and for the Missionary Society per month. It is understood that the subscriptions begin with June and continue for ten months.

Signed

Address

Albany, N. Y., March 6, 1906.

Dear Fellow Worker:—
In arranging the financial plan for the year beginning April 1st, 1906, the Official Board of the ASH GROVE METHODIST EPISCOPAL CHURCH has determined upon a few general principles which seem necessary in order to keep all bills paid and avoid deficits. These principles follow:

I. The raising of all funds for the general expenses of the Church (pastoral support, sexton, lights, fuel, etc.) by subscription only.

II. A just distribution of the financial burden among all the members of the Church resulting in a weekly contribution from each.

III. A bi-monthly or quarterly statement to be sent to each contributor, followed by prompt payment of all arrearages.

In a church made up as ours is of wage earners, the weekly payment system is the only one that is practicable. And in order that our work may be properly done a contribution, though it may be small, from each member is absolutely essential. We are quite able to raise all the money that we need provided each one does his or her part. We are sure that you will see the force of this and that your love for old ASH GROVE will make you feel it a privilege to bear your part of the burden.

The committee in charge has carefully considered the needs of the Church work for the next year and as carefully apportioned the needs among the members of the Church. We hope that you will feel that you can contribute weekly the amount mentioned on the enclosed card. This is not to be considered an assessment in any sense of the word. If you cannot do this much there is no constraint upon you. It should be remembered, however, that the part that you feel unwilling or unable to pay will have to be laid as an extra burden upon someone else. This, we are sure, you will not want to have done. "Bear ye one another's burdens and so fulfill the law of Christ." If every member of

the church will accept the apportionment made and promptly meet the weekly payments, we can pay every bill when it is due and have no deficit of any kind.

If you will co-operate with us in this will you kindly sign on one of the enclosed cards and return at once to the Treasurer, or put upon the plate, retaining the other as a reminder of your obligation? A response before March 19 will save the committee the trouble of calling. In due time envelopes will be sent you for the year.

Yours for the best interests of the Church,

E. G. Sherley, Treasurer,

J. L. Fort, Jr., Pastor,

For the Official Board.

We have the bulletin of the Chenango St. Methodist Episcopal Church of Binghamton, N. Y., Rev. Chas. M. Olmstead, Pastor. One of their financial devices apparently connected with a church debt, is "A Mile of Pennies"; the number of feet covered during the week being reported.

We have received the weekly bulletin, "Our Church Home," of the Parmly Memorial Baptist Church, Jersey City, Rev. James M. Hare, Minister. The topic of the Sunday evening sermon was: "Is the observance of Lent a Scriptural requirement?"

We have "The Weekly Calendar" of the Second Baptist Church, Wilmington, Rev. F. F. Briggs, Pastor. The Sunday evening subject was "Checkmating the devil, an illustration from the life of Paul Morphy."

Quotable Poetry.

A SERMON.

BY W. AVERY RICHARDS.

TEXT: THE PREACHER.

INTRODUCTION:

The Preacher (Poor Creature),
To please everyone, the gauntlet must run;

Firstly: *The Preacher as Teacher,—*
His style the meanwhile,

Too fast or too slow, too loud or too low,
Too short or too long, too mild or too strong,
Too earnest or easy, too calm or too breezy,
Too grave or too smiling, too frank or beguiling.

Secondly: *His personal bearing,*
And what he is wearing.

Too social and gay, or quiet always;
Too plain or too proud to please all the crowd,
Or critics to suit; his vest or surtout
Too much out of style (provoking a smile),
Or so much in fashion, that pride as a passion
Seems proving him vain, to the marvel and pain
Of old foggy saints, who offer complaints;—
Thus given to dress, or grave carelessness.

Thirdly: *His conduct as Pastor,*
Oft causing disaster.

In pastoral labors, out visiting neighbors,
Or other ones needing his counsel or pleading;

His watch care or warning, at noon, night or morning,

In filling this office, too much of a novice,
Or skillful and prayerful, religious and careful,

With undue gravity, or too great levity;
Too much conversation, on business, the nation,
Or secular doing,—'Religion eschewing.'

Fourthly: *The Peroration and Application.*
The only alternate (and Preachers must learn it)

Is to sum up their duty, (not figurin' booty,)
And do it with daring; nor seem to be caring
What every old chronic "(Who thinks he is on it)"

May say of the Preacher—POOR CREATURE!
Amen! and Amen! again and again!

"I HAVE A WAY!"

"Servant of God and the people!"
All hail to the man of the day
Who stems the flood of temptations
By halting a moment to pray.

"Servant of God and the people!"
All hail to the meekness of might!
And hail to the might of true meekness
Which startles the wicked to flight!

"Servant of God and the people,"
Pray tell, if you have a way
Of conquering hate and temptation,
What is it? "I halt, Sir, and pray!"

"I have a way," said the Mayor,
"Of thrusting the Tempter aside;
I talk with the Lord, and He helps me
To discharge every duty beside."

He's leading the people from darkness
Intense to political light;
He prays all the way to his office
For wisdom to lead them aright.

Servant of God and the people,
God bless you, and prosper your "ways";
Long may you live, Sir, to lead us,
And for you we earnestly pray.
—William Wood, Brighton, Maine.

[The suggestion in the Jan. issue that Mr. Steffins' picture of Mark Fagan's "I have a way" is fit subject for a poem, inspired the above.—Ed.]

NATURE.

There is a pleasure in the pathless woods,
There is a pleasure on the sounding shore,
There is society, where none intrudes,
By the deep sea, and music in its roar;
I love not man the less, but nature more,
For these our interviews, in which I steal
From all I may be, or have been before,
To mingle with the Universe, and feel
What I can ne'er express, yet cannot all conceal.—Byron.

Let the thick curtain fall,
I better know than all
How little I have gained,
How vast the unattained.

Others shall sing the song,
Others shall right the wrong,
Finish what I begin,
And all I fail of, win.

What matter, I or they?
Mine or another's day?
So the right word be said
And life the sweeter made.

Ring, bells in far off steeples,
The joy of unborn peoples.
Sound, trumpets far off blown,
Your triumph is my own.

—Whittier.

GOD WANTS THEM.

"God wants the merry, merry boys,
The noisy boys, the funny boys,
The thoughtless boys—
God wants the boys with all their joys,
That he as gold may make them pure,
And teach them trials to endure;
His heroes brave
He'll have them be,
Fighting for truth
And purity.
God wants the boys.

"God wants the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls—
God wants to make the girls his pearls,
And so reflect his holy face,
And bring to mind his wondrous grace,
That beautiful
The world may be,
And filled with love
And purity.
God wants the girls,"

HOW TO REACH WORKING MEN.

The following account of an enterprise undertaken last winter by his church, was given us, at our request by the Rev. L. M. Bennett, Pastor of the Chatsworth Methodist Episcopal Church, Baltimore, Md.

At the noon hour of one day last January I came upon more than a hundred men, sitting upon the ground, exposed to a damp, cold wind, and eating cold dinners. They were workmen laying conduits for telephone wires. A little farther down the street stood my church, tightly bolted and barred. The cheerlessness of it all took hold of me. The next morning the church was made warm, the doors thrown open, and this notice in large letters put up. "We will be glad if the men working along here

chip with their picks, a slow and tedious task. All this time, from the cold, and rain, and snow, our church was a comfort to them. Some days their hands were so numb from the cold they could hardly hold the cup they drank from. We used 90 pounds of coffee, most of which was donated, with the accompanying milk and sugar, and we served about 3,000 cups of good coffee. This has meant a great deal of work, but it has been worth while. For one thing, the saloon has had a set-back. The keeper of one near by said, "I was doing a big business until that preacher opened his church and began giving those men coffee, but now, he has broke me all up!" Then the chasm



will use this church to eat their dinners in. Come in just as you are. Hot coffee for all." A little past noon they flocked in and filled the church from the altar to the front door. They were of all ages and represented more than one nationality. Some could not speak English at all. Their shoes were heavy with the dirt of the trench and their clothes were patched and soiled. As I looked on them, comfortable, at home in the house of their Father, no words can tell the joy that flooded my heart. Was not this what Isaiah meant when he wrote: Is not this the fast that I have chosen—to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house?

We had these men with us for 36 working days six weeks. This was an unusually long stay in one locality. Ordinarily, they would have been beyond our reach in a week or ten days, but here they struck rock which they were not allowed to blast, and had to

between the church and the laboring man, has been bridged. In conversation with a friend, I said, "Those are my men." The full meaning of those words did not come to me until after I spoke them, until I saw the look upon their faces as they spoke to me and called me, "Brother." They have gotten closer to the church; they talk of "our little chapel." The foreman told me he overheard them saying, "We think different of preachers and churches now." When I got a lot of New Testaments and told them I wanted each man to have one, they were all eager to get a copy, which, you may depend, will not go unread.

The men were not unappreciative. Three different times the men took up a collection, a little more than \$20 in all, starting a fund for what we needed greatly, a new carpet, which is now on our floor. The Telephone Company gave us about 100 yards of sidewalk which we needed to make our church

accessible. We are a pioneer church on the edge of the city. Then one of our members, an old man who had been defrauded and reduced to poverty, was given a position by the foreman, where he could earn a comfortable living.

These are illustrations of what Miss Alcott's mother used to say, "Cast thy bread upon the waters; for thou shalt find it after many days, buttered."

All through the winter, here and there, over our city, are groups of men working on the streets. When noon comes round, where can these men find a sheltered place in which they may eat their mid-day meal with any comfort? When is it possible for them to get something hot, which after hours of hard work in the cold, they need,—where, but in the saloon? They would need an ax to get through the doors of the churches in the vicinity, and, once in, they would find it more comfortable, in all too many instances, on the outside. The saloons, however, are always open and always warm, and any man, however, rough or soiled his clothes, may go in and be served. Think! a great city full of churches, and full of saloons, with a constant stream of needy human life passing by both, and the churches locked and cold; while the saloons are open and warm, holding out to men, not only the drink that no man should take, but also, the food and cheer that all men need. And then, we wonder why so many laboring men go to the saloons and so few come to our churches! The foreman of our men said, "They go to the saloon to get the hot soup, and then they feel they must buy the man's beer." Who can tell how many began to be drunkards in this way?

The noon hour is a time of enormous danger to the man working on the street in the winter, and of enormous possibilities to the church. The saloon takes advantage of a legitimate and inevitable need in the man's life to lure him on to his destruction; could not the church take advantage of the same need to lead him up to his present and eternal salvation?

"I think papa is dreadful," sobbed little 3-year-old Margie, who had just been chastised by her father. "Was he the only man you could get, mamma?"

At the Lenten services of the Central Congregational Church, Chelsea, Mass., the pastor, the Rev. John A. Higgins, preached on "Some Great Questions," such as:

Can we have a revival?
Who can be saved, all men?
Are we responsible for others?
What shall I do with my doubts?
What ought I to do?
What's in a name?
What does it cost?
Can I know I'm saved?
What is God's design in salvation?
How did I become a Christian?

During some evangelistic meetings, the Rev. Francis S. Haines, pastor of the Presbyterian church, Goshen, N. Y., preached a series of sermons on the "Beholds" of Scripture. The following were the texts:

"Behold! I am here, Lord."
"Behold! he prayeth."
"Behold! the Kingdom of God is within you."
"Behold! I send forth the promise of my Father upon you."
"Behold! a Saviour."
"Behold! One like unto the Son of Man."
"Behold! The Lamb of God."
"Behold! How he loved him."
"Behold! I lay in Sion a stumbling stone."
"Behold! I lay in Sion a Chief Corner Stone."
"Behold! Thou art made whole."
"Behold! My mother and brethren."
"Behold! I stand at the door and knock."
"Behold! All things are become new."
"Behold! a man named Zacchaeus."
"Behold! Now is the accepted time."

"Good-by," I said to my Conscience,
'Good-by, for aye and aye.'
And I put her hands off harshly
And turned my face away;
And Conscience, smitten sorely,
Returned not from that day.
But a time came when my spirit
Grew weary of its pace,
And I cried, 'Come back, my Conscience,
And I long to see thy face.'
But Conscience cried, 'I cannot,
Remorse sits in my place.'
—Paul Lawrence Dunbar.

"I FEEL SO LONESOME."

When small Bobby had worn his first pair of trousers for an hour, he went to his mother and begged to have his kilt again. "What for?" she asked. "Because," replied Bobby, "I feel so lonesome in pants."

BUG IN HAMMOCK.

One morning little Nellie discovered a spider's web in the window. "Oh, mamma," she exclaimed, "come and see this bug in a little hammock!"

Wedding Etiquette.

Her wedding is the event of a woman's life, and the minister who marries her, in a manner that is in keeping with the sentiment, is never forgotten. If he does it perfunctorily, or carelessly, or fails to make the most of the ceremony, it is a cloud on the memory of the event.

That he minister might be thoroughly furnished for this good work, we have had prepared our new wedding manual containing fifteen different ceremonies, selection of scriptures, laws and cautions, and a very important chapter on the Etiquette of Weddings. It is bound a la Rovcroft in dove-colored oze calf, so that the longer ceremonies may be read from it.

To make a long story short, send us \$1.00 for it, and if not up to your expectations, notify us, return the book and we will return the money. If you wish the Funeral Manual with it, send us \$1.75 for both.

F. M. Barton, Caxton Bldg., Cleveland, O.

PROBLEMS OF CHURCH WORK.

RESULTS OF CHURCH FEDERATION AND CHURCH UNION.

THE CHURCH MERGER IN CANADA.

Rev. F. M. Fothergill, Ph.D., Whitley, Ont., Canada.

To the surprise of every outsider, and perhaps even to some of those within the inner circle of the movement, the Union of the Presbyterian, Methodist, and Congregational churches, has thrust itself within the bounds of possibility. To some, a little while ago, it appeared to be out of the question, but now the most obstinate are beginning to show signs of acquiescence, and even of belief that the unexpected will happen. Right well has Canada led in the van of Denominational Union, as may be seen by the facts, that after a long and strenuous fight, the various branches of the Presbyterian church in Canada, caused by the disruptions in Scotland, were in 1875, merged into the Canadian Presbyterian church, and in 1884, the four branches of Methodism were fused into one solid body. In both cases there were a sinking of differences, and a removal of friction and even waste, by the closing up of the large number of small competing local churches of the same name. Just recently there has also taken place in the east of Canada, a Union between the General and Regular Baptists, which is said to have been most amicably effected, and is a delightful success. And now one wonders when will the Regular Baptists, General Baptists and the Disciples coalesce and form one body? A village of about 600 people, which the writer visited, a short time ago had in it, one Regular Baptist church, and two Disciple churches, besides some other denominations. Such division is both folly and waste. Surely there can be discovered a general basis upon which three such bodies, with so many things in common, can well join forces! Of this we are not despairing, and doubt not, but that the next 25 years will witness considerable advances along these lines.

Leaving prophecy, however, let us return to the facts as presented in the proposed Union between the Presbyterians, Methodists and Congregationalists of Canada. After several meetings of a tentative character, and much discussion, the representatives of these bodies met in Toronto, in the Christmas week, Dec. 20 and 21, 1905, where they found that there were no insuperable difficulties in the way of Union. Several Committees were at once appointed to harmonize and adjust their several systems of doctrine, church polity, administration and ministerial status. As shown by the reports of these committees, the results are nothing less than amazing. Creeds and polity, over which our fore-fathers shed their blood and suffered the spoiling of their goods, are brought together, and harmonized on a working basis, by agreeing upon the things that may be given up, and the things that

may remain. Commenting upon the document which is to form the basis of this union, one paper rightly regards it "as the most radical and remarkable coalition of churches that has been proposed since the Reformation brought in the era of denominational divisions."

As yet, however, this union has not materialized, but that it will be realized, before many years have passed, there can be no great doubt. The reports of the various committees will this summer be presented to the General Assembly of the Presbyterian church, to the General Conference of the Methodist church, and to the Congregational Union, for further action, when the matter will then be referred for ratification to the people, who are the ultimate authority.

After all this has been done, we are then ready to ask, what will be the practical outcome of this organic Union? At the very start there will be the creation of a mighty and formidable phalanx of Christians to the number of almost two millions, which will constitute about one third of the population of Canada, making it a tremendous power for the dissemination of the gospel. It will be a mistake to look for any general disruption of the existing conditions, in many places. For example, it is not probable that there will be any perceptible change in the cities and large towns. The most noticeable changes will take place in small towns, villages and agricultural sections, where there are often found so many churches that no one pastor can possibly have a fair congregation. Here it is, where unseemly rivalry will be removed, and friction dispelled, and many pastors, through the adjustment and rearrangement, which will be effected, set free to labor in places more needy. There will necessarily be less overlapping, and it does seem as if the country pastor will be much better remunerated than at present. By this Union, there should, moreover, be a tremendous gain along the lines of Foreign Missions, when the great purpose would be not to preach a particular stripe of denominationalism to the heathen, but to carry the gospel to the most people, in the quickest, and most effective manner. But what is chiefly influencing the men who are striving to effect this union, is the great cry and great need of the Western portion of Canada. Out there, are the gold and silver mines, and the vast wheat fields, so inviting, into which thousands upon thousands, are pouring both from the United States, Europe, and Eastern Canada. Never was there such an immigration into that vast West. Sir Wilfred Laurier, Canada's Premier, said: "The twentieth century is Canada's," and this is particularly true of the North West, and

Manitoba. With such an incoming population, of varied types of human race, who need to be taught, and have presented to them the great facts of salvation through Jesus Christ, men must be found to undertake this responsible work. But where are they to be found? It is a well known fact that there is a shortage of ministerial students and pastors; therefore, in the light of the present scarcity of gospel workers and preachers, the cry is raised, to cut down the friction of needless local churches, release the men crowding each other here and there, and let there be a movement of ministers to the Western land, where Christ is so much needed, and the people of which, unless preachers are sent, will remain uneducated, unnationalized and unsaved.

CHURCH FEDERATION.

Two timely articles are found in late issues of *The Christian Advocate* on "Church Federation as a Practical Proposition." They give the results of an investigation made in 1905 by George Frederick Wells under the auspices of the Carnegie Institution—Department of Economics and Sociology. Vermont was chosen as the place of investigation. Thirty-five towns were selected. The word town is used in its New England sense, denoting what in the West would be called a township. These towns contained one or two churches each, of the Congregational or Methodist denominations, as the statistics of these denominations were more nearly uniform and more easily attainable.

Of these thirty-five towns, eighteen had one church, and seventeen two churches each. We quote the results of a comparison of the 1904 reports.

"For the one-church towns there was found to be for each town and church an average population of 633.6, an average church membership of 57, Sunday school membership of 55, and a Sunday school attendance of 28.

The two-church towns had an average population of 787, or 393.5 people for each church; 91 members for each church, 182 per town; Sunday school membership per church 84, and per town 168; and Sunday school attendance 44 per church, and 88 per town.

It might be expected that the two-church towns, even though the average population per church were 243 less, would have nearly double the average church and Sunday school members per town found in one-church town. But what are the facts? When the churches per town are increased by two, the average church membership per town is multiplied by 3.3, the average Sunday school membership per town by 3, and the average Sunday school attendance by 3.1."

Some doubt being expressed as to the value of these conclusions because of social

and financial differences among the people, twenty-one towns were chosen from the thirty-five, ten having two churches and eleven having one, and compared. This time the figures of the 1905 reports were used. Again we will let the investigator tell his own story.

"The one-church towns have both an average church and Sunday school membership of 36, and an average population per church and town of 452.

The two-church towns have an average of 74.9 members per church with 149.8 per town; 56 Sunday school members per church and 112 per town; and an average town population of 643, giving each church a constituency of 322 inhabitants.

The result is again a surprise.

Increasing the number of churches per town by 2 multiplies the church members per town by 4.1 and Sunday school members by 3.1."

A third comparison was made again with fewer numbers.

"The five largest one-church towns have just 662 more inhabitants than the five smallest two-church towns.

A comparison of the five largest one-church towns and the five smallest two-church towns—which from the nature of the case gives the one-church towns the decided advantage—presents the following facts:

The five one-church towns have 166 church members, 33.2 per church and town, and 208 Sunday school members, 41.6 per church and town on the average.

The five two-church towns have 420 church members, or 84 on the average per town, and 278 members of Sunday schools, or 55.7 per town. So with these towns, in fact too partial to the one-church towns, we find that increasing the number of churches per town by two multiplies the church members per town by 2.5, and the Sunday school membership by 1.3 per town."

It would seem that two churches working side by side,—with unity in aim and spirit, but without organic union,—develop forces and power that are lost to the one church. Mr. Wells puts them thus:

"(1) A natural spirit of healthy rivalry between churches; (2) the temperamental adaptation of individuals to certain denominational types; and (3) the power of responsibility through more organization to draw, bind and educate."

He draws the conclusion "that denominationalism has not been without its mission in the practical advance of religion among the people. Diversity of polity, of temperament in religious experience, and of intellectual and aesthetic grades apparently have their advantage. We cannot account for the growth of the denominations nor for their present holding power without crediting them with much practical result.

If two churches could lead to a gain of 50 per cent over the one church, the extra expense would be a good investment for the kingdom, other things being equal. A gain

of 100 per cent is more than could be expected, whatever else happen. But when we have found a minimum gain of 150 per cent by the most conservative reckoning, there is something worthy of practical moment.

The denominations still have a mission which must be respected by those enthusiastic for union."

To be sure, the investigation showed some places were denominationalism had been pushed too far. One small city, not growing, had six churches, each struggling to control the social life of the place. Where there was no real unity in spirit, the churches were fruitless because of strife and jealousy.

The second article treats of the federations and unions already formed. There are several federations between the Congregationalists and Methodists, one among the Christians, Free Baptists and Methodists, etc. In one town the Baptist, Methodist and Universalist societies became a Congregational church.

"The great union church in Vermont is at Proctor, where with one building, organization and minister, eleven denominations both work and worship together holding the Christian essentials. Persons of eight of these unite under a common membership declaration."

As to the cause bringing about these results, the author says,—

We discover two classes of efforts to bring about a more united Christianity. First, those of fairly prosperous churches in seeking more life and effectiveness, and those coming from necessity in order to maintain church life at all. As to "motive for uniting," I find that at least twenty of twenty-eight instances of federation and union show economic necessity as the great motive. In no more than four cases was greater religious and social effectiveness the first and leading motive.

This federation or organic union would seem to be, not the chosen method of strong, active churches, but the last resort of weak ones.

"The chief result seems to have been the ability to maintain worship where otherwise it would have been impossible."

The Rev. G. W. C. Hill of the Union Church at Proctor, referred to above, gives forcibly some limitations to the Union Church:

"Lack of strength that comes from affiliation with a denominational body, with its backing and power.

Missionary interests are apt to suffer unless wisely nurtured.

A difficulty of getting a common basis for determining church membership.

A difference of social standing between societies, in two instances was a leading cause of failure."

He sums up the results in the case of his own church thus:

(1) Ability to do a larger work and so to make one total impression on the community; (2) an inculcation of the supremacy of truth and character over ecclesiasticism and denominationalism; (3) one commanding appeal to the people in behalf of religion and the church, not of any one church or sect; (4) tends to encourage church going. People either go to church or they don't go, and are thus known. None fall in between various ministers or churches, ostensibly going to one or another, but in reality to none; (5) conservation of energy, economy of administration, and less drain on people's finances; (6) creation of a real spirit of Christian unity. It is very seldom that mention is made of a denomination. The whole thought is of religion, its church, the development of religious life."

Mr. Wells' final word is: "Though the denominations must still be respected, I believe that under present conditions in Vermont there is no one thing that would so help the religious and social life of the state as a somewhat general though conservative church federation movement."

Not long since Dr. C. L. Goodell, pastor of Calvary Methodist Episcopal Church, New York, received 343 new members on one Sunday, as a result of a revival. This is the largest number ever received by one New York church at one time, and makes the total membership of Calvary Church nearly 2,500. 1,000 members have been added to this church in the 21 months Dr. Goodell has been pastor.



TWO CRITICAL MINISTRATIONS.

The Wedding and the Funeral require tact and thought and proper form. G. B. F. Hallock, D. D., has prepared **"THE WEDDING MANUAL"** giving the forms used by the different denominations, the Ring ceremony and ceremonies used by leading ministers. Bound in gray limp Morocco.

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F. M. BARTON, Publisher,
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Unusual.

HER RIGHT.

An exchange tells a true story of a little girl, the daughter of a clergyman, who was ailing, and in consequence had been put to bed early.

"Mamma," said she, "I want to see my dear papa."

"No, dear," said her mother. "Papa is not to be disturbed just now."

Presently came the pleading voice:

"I want to see my papa!"

"No," was the answer, "I cannot disturb him."

Then the four-year-old parishioner rose to question of privilege.

"Mamma," said she, "I am a sick woman, and I want to see my minister."

THE DOUBTFUL AGE.

Little Richard, who is five, and who has arrived at the dignity of first trousers, was disgusted when he saw a little neighbor, aged three, arrayed also in the garments of distinction.

"Now just look what they've done to Wilson's baby!" he exclaimed. "They've gone and put it in pants before they know whether it's going to be a boy or girl!"—Woman's Home Companion.

"ALL I HAD."

Amazed at the brevity of little four-year-old Gracie's nap, her mother asked her why she had awakened so soon. "Why," replied Gracie, looking up in childish astonishment, "I slept all the sleep I had."

I'M NEARLY NEW."

Dolly was out for a walk and met an old friend of her grandfather. "And how old are you, little one?" asked the old gentleman. But Dolly was indignant. "I'm hardly old at all; I'm nearly new!" she answered, tossing her head.

NOT BREAK THE SET.

A Philadelphia mother recently went calling, accompanied by her five-year-old boy. Being a pretty child, of the Fauntleroy type, more than one of the women she visited said complimentary things about him, all of which he took with due modesty. Before the afternoon ended, however, he revealed his ideas of maternal pride. One of the women said, jokingly, but with a serious face:

"My little man, I think I'll just keep you here with me. I have no little boy of my own. Do you think your mother will sell you to me?"

"No, ma'am," he replied, promptly.

"You don't?" she asked, in affected surprise. "Why, don't you think I have enough money to buy you?"

"It isn't that," he answered, politely, "But there are just five of us, you see, and she would not care to break the set."—Reformed Messenger.

USED FOUR DAYS.

Tommy had a new little brother and was very disgusted that the arrival was not a sister. One day a lady called. "Well, Tommy," she said, "and how do you like the new baby?" "Don't like him at all," said Master Tommy. "I wanted mother to send him back an' change him for a girl, but we'd used him four days before I thought of it, so we couldn't."

ONLY ACHES A LITTLE.

"Please give me some more of the pudding, mamma," said small Johnny the other evening at dinner. "Don't you think you have eaten enough, Johnny?" asked his mother. "No, I guess not," replied the little fellow. "My stomach only aches a little bit."

THE RELIGIOUS EFFECT OF EARTHQUAKE.

Santa Clara, Cal., May, 1906.

Mr. F. M. Barton,

My Dear Sir: In this town, 48 miles from San Francisco, we suffered very severely. Nearly every brick building in town was wrecked and many of the homes of the people were wrecked.

The church of which I am pastor was totally destroyed. I presume we are worse off than any other Methodist Church in the State as we have no insurance, having no fire, and everything is destroyed. And as our people suffered such severe personal losses, we are dependent entirely upon the money we may get from outside sources to rebuild. But you wish to know the effects.

1st. It has without doubt deepened the interest of the people in religious things. Several who were indifferent have taken a new hold on the Lord and are living better Christian lives.

Although in a tent, and the day uncomfortable, our communion service the first Sunday of the month was the largest in many years and pronounced by many to be the best.

2nd. Many outside the fold are more willing to discuss religious questions and many have turned to God. In conversation with other pastors I find that this is general. We are expecting that the revival for which we have so long prayed in California and which is so much needed, is in reality begun.

3rd. The earthquake has done more in the interest of temperance than fifty years preaching and lecturing could do. The saloon was immediately outlawed.

San Francisco is free from crime, practically, because says Chief Dinan and The Chronicle there are no saloons. There was only one arrest there yesterday, and the one arrested was a policeman, who in some way got liquor and became intoxicated. Mayor Smith says the saloon shall be kept closed indefinitely and shall never have the freedom they did have in San Francisco. It has been a wonderful object lesson to the world.

4th. I must say a word about the church. When the devastation and ruin, and suffering, and death came like a flash of lightning, before others could think, the churches, headed by their ministers and workers took hold of the situation and were giving shelter and relief and comfort to the distressed and suffering and homeless, and thus endeared herself to the world as never before. I was never so proud of the church as I am today. God spoke through the earthquake. The people have heard his voice and while our property is destroyed and many lives were lost yet we will be a better people, the church a holier institution, and God glorified therein.

Respectfully,

FRED A. KEAST.

Many a preacher is crippled in his work, by ignorance of some plain physiological truth. "What a young man should know" for the young men, and what "A man of 45 should know" for the older men, throws a concentrated light on these subjects from a Christian standpoint. They may be had from THE VIR PUB CO., 873 Land Title Bldg., Phila., Pa.